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THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE opening of the New Year finds us still in the midst of war. The active work of exploration in Palestine itself continues, for the present, to remain out of the question; but in at least two directions is there opportunity for pursuing the special investigations to which the P.E.F. is devoted. One is the publication of topical subjects: there are many interesting subjects for discussion in the *Quarterly Statement*, and the Committee trust that in reading or in contributing to these our subscribers will find matter to compensate them for the present inability to carry on new excavations. Subscribers may also be reminded that certain material had to be withdrawn from sale at the opening of the war, in order to prevent useful information from falling into enemy hands. More recently, it has been deemed necessary to make some small reduction in the size of the *Q.S.* Further difficulties have been occasioned, as can readily be understood, by the absence or lack of necessary leisure on the part of writers who would otherwise have been able to assist with contributions, etc. But notwithstanding all the inevitable inconveniences and difficulties, the *Q.S.* has fortunately been able to publish many articles of interest and value, and cordial thanks are due to these writers for their assistance, for helping to maintain the *Q.S.* at a high level, and for the way in which they have lightened editorial responsibilities.

The present *Q.S.* will be found to contain, among other features of interest, the opening instalment of a series of articles by an old and esteemed friend and contributor, Dr. E. W. G. Masterman,

The subject is "Hygiene and Disease in Palestine," and the author's thorough acquaintance with Palestine, together with his professional knowledge, give these articles first-class value. Needless to say, the subject is both of considerable "antiquarian" interest—viz., for its bearing upon many Biblical passages—and also of essential importance for the present day. Dr. Masterman pays special attention to the present conditions, as will be seen from the instalment published in this issue; and the attention of readers is called to the value of these articles, whether for the light they throw upon Biblical statements and references, or for their immediate practical significance. It cannot be too insistently stated that all ideals relating to the future of Palestine, all colonising schemes, and all efforts to develop the land in accordance with idealistic or other plans, depend for their success upon the actual circumstances, and upon the typical conditions that have always prevailed. Dr. Masterman's series of articles will be unique of their kind, and the Committee is indebted to him for his kindness in placing them in their hands for publication in the *Q.S.*

In addition to general and special investigations, there is another direction in which the work of the P.E.F. can be furthered in spite of the war. Since the appearance of the last *Q.S.* there has been a profound change in the military situation in Palestine. The British army no longer stands outside Gaza: a persistent sweeping advance has brought into our occupation a considerable portion of the soil, and many places and districts can be more freely discussed than heretofore. The successful movement culminated in the encircling of Jerusalem on Saturday, Dec. 8, and its surrender to Sir Edmund Allenby on the 9th. The capture had been in some measure delayed in consequence of the great care taken to avoid damage to the sacred places in and around the city. General Allenby, with a few of his staff, the commanders of the French and Italian detachments, and the Military Attachés of France, Italy, and the United States, made a formal entrance on foot on the 11th, and was met at the Jaffa Gate by guards representing England, Scotland, Ireland, Wales, Australia, New Zealand, India, France and Italy. The event, which coincides with the anniversary of the capture of the Temple by Judas Maccabaeus, caused the greatest joy among the Allies, and has everywhere aroused the keenest interest by reason of possible future developments. Measures were at once taken to safeguard the sacred

buildings. To Mohammedan control was entrusted the Mosque of Omar and the area around it—the tomb of Hebron was also placed under exclusive Moslem control—and the hereditary custodians of the Wakf at the gates of the Holy Sepulchre were requested to take up their accustomed duties "in remembrance of the magnanimous act of the Caliph Omar who protected the Church." A proclamation in seven languages was read to the populace, announcing the recognition of the supreme religious importance of Jerusalem for three of the great religions of mankind. Thus closes the end of one chapter and a new one begins in the lengthy and tempestuous history of a city, of the vicissitudes of which it is impossible to think without emotion, and whose future one may hope will be more peaceful than its past.

The Press has done its share in its comments upon or descriptions of the famous and of the less familiar sites reached by our armies, and some excellent accounts have been given of the historical, geographical, antiquarian, and other features. Among these may be mentioned the series of notes and articles by "E. W. G. M." in the *Near East*, and the unsigned papers in *Palestine* (the organ of the British Palestine Committee). Also, in the *Manchester Guardian* (Dec. 15), Dr. Masterman writes on "the next advance from Jerusalem." If one result of the "push" has been to rekindle interest in Southern Palestine, and in the points of resemblance between ancient and modern campaigns, extending back to over 3,000 years, another result has been the actual discovery of objects, some of considerable intrinsic importance. It is to be feared that the apparent discovery of the tomb of St. George was doomed to disappointment from the first (Oct., *Q.S.*, p. 150), but other discoveries are always likely to be made; and just as Salonika and Gallipoli have had something to contribute to archaeological research and scholarship, so trench-digging or other operations in Palestine may easily bring to light objects which otherwise would escape notice or discovery.

It is with great regret that we have to record the death, on Thursday, October 18, of Prof. Edward Hull, LL.D., F.R.S., a member of the General Committee of the Fund. A short account of the Palestinian and related work of this veteran geologist is given in this issue.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865–1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915, being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865–6; the explorations at Jerusalem, 1867–70; the expedition to the Desert of the Exodus, 1869–70; the survey of Western

Palestine in 1871–7 ; the survey of Eastern Palestine in 1881–2 ; the geological expedition and survey of the Arabah in 1883–4 ; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913–14 ; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices : the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary, post free 3*s.* 6*d.*

The Committee are bringing out a new edition of the ($\frac{3}{8}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and will be, primarily, a travellers' map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map will be 7*s.* 6*d.* If desired, the map can be mounted on linen to fold.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and a list, with the price of each volume, has been prepared, and can be obtained on application.

Recent additions to the Library, by purchase, include : —

Hadriani Relandi Palaestina ex Monumentis veteribus Illustrata Trajecti Batavorum, ex libraria Guilielmi Broedelet. MDCCXIV.

Palaestina ex Monumentis veteribus Illustratae ; Liber Primus, In quo de Palaestinae Nominibus, Situ, Terminis, Partitione, Aquis, Montibus, et Campio Agitur ; Liber Secundus, In quo agitur de Intervallis Locorum Palestinae. (The two volumes bound in one : maps and illustrations.)

Samuelis Bocharti Geographia Sacra cujus pars prior Phaleg de Dispersione Gentium & terrarum; pars posterior Chanaan de Coloniis & sermone Phoenicien. MDCLXXIV.

The list of books received will be found below, pp. 8–9.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5*s.*; unbound, 3*s.* 6*d.*

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

Plaster casts of the raised contour maps (large and small) of Jerusalem have been prepared and can now be had on application. The horizontal scale of the large map is $\frac{1}{2500}$ and the total dimensions are 5 feet by 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3*s.* Case and packing extra. The scale of the smaller map is $\frac{1}{1000}$ and the size 20 inches square. Price without addition of early walls and streets £1 5*s.*

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions without further delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1916 is published in the Annual Report now issued.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s.*, by post 6*s.* 4*d.*

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now on sale, price 6*s.* The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869–1910, containing some of the early letters (now scarce), with an Index, 1869–1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s.* A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Proceedings of the Society of Biblical Archaeology: Vol. XXXIX, Part 6: The Manna of the Israelites, by Rev. W. T. Pilter; etc.

The Expository Times, 1917: The Archaeology of the Book of Genesis (*continued*), by Prof. Sayce.

The Near East, a weekly Review of Politics and Commerce: Special letters from Palestine; special articles on the British advance in Palestine, by E. W. G. M.; etc.

The Tomb of our Lord, and What Happened There, by Rev. C. C. Dobson, M.A. (S.P.C.K.)

Scottish Geographical Journal: Oct., 1917, Review of Dr. J. Ball, *The Geography and Geology of Western Sinai*; Nov., Constantinople and the Straits, by Marion J. Newbigin; Dec., The Place-names of the Empire, by Sir Charles Lucas, K.C.B., etc.

Palestine: The Organ of the British Palestine Committee (weekly): articles on the advance in Palestine, on history and geography, on Jewish colonies, etc.

The Zionist Review: The Organ of the English Zionist Federation (monthly).

The Case of the Anti-Zionists, A Reply, by Leon Simon.

L'Ukraine, 20 Oct.

The American Journal of Philology, XXXVIII, 3.

Art and Archaeology, Oct., 1917.

Journal of the American Oriental Society, XXXVII, 2: Arabs and Turks, by J. F. Scheltema.

Journal of the Society of Oriental Research, I, 2.

The American Journal of Archaeology, XXI, 3: The Serpent with a Human Head, in Art and Mystery Play, by J. K. Bonnell; Ancient Orientation Unveiled, by A. L. Frothingham.

The Hebrew Christian Alliance Quarterly.

The Homiletic Review, Nov., 1917: A War Correspondent in Southern Palestine.

The Biblical World.

The Jewish Quarterly Review, Oct., 1917.

Journal Asiatique, Vol. VII, 2 ; Vol. VIII, 3.

See further below, pp. 40–43.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

Presented by Mrs. Ross Scott :—

Egypt as a Winter Resort, by F. M. Sandwith, F.R.G.S.

Bible Places, by Canon Tristram.

The Nile : Notes for Travellers in Egypt, by E. A. Wallis Budge, M.A. (ninth edition).

Flowers of Palestine, by Augusta A. Temple.

The Coming Men : the Man of Egypt, by Clayton Sedgwick Cooper.

Byways in Palestine, by James Finn, M.R.A.S. (1868.)

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

Duc de Luynes, *Voyage à la Mer Morte* (1864) ; published about 1874.

K. von Raumer, *Der Zug der Israeliten.* (Leipzig, 1837.)

L. de Laborde, *Voyage de l'Arabie Pétrée* (1829).

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

For list of authorized lecturers and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

Form of Bequest to the Palestine Exploration Fund.

I give to the Palestine Exploration Fund, London, the sum of to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

Note.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

[*To face p.* 11.

Yours Very Truly

Edward Stull

PROFESSOR EDWARD HULL, M.A., LL.D., F.R.S.

It was with deep regret that the Palestine Exploration Fund heard of the death, on the 18th of October last, of one of the oldest, if not the oldest, of its friends and supporters. The Fund has always been able to point with pride to the long list of soldiers, scholars, scientists, and members of the professions, who have actively contributed to its success and progress. There have always been, and it may confidently be hoped there always will be, men with special attainments ready and anxious to throw more light upon the "least of all lands," and, by a little here and a little there, to increase that more intelligent understanding of the past upon which the future of our own civilisation inevitably depends. Among such men we place Prof. Edward Hull, M.A., LL.D., F.R.S., Consulting Geologist, distinguished for a long, arduous, and honourable career in the field of geological research.

Born in 1829, Prof. Hull died at the advanced age of 88, retaining his mental powers to the end. In his time he served on the staff of the Geological Survey of the United Kingdom, as Director of the Geological Survey of Ireland, as Professor of Geology in the Royal College of Science, as member of the Royal Commission on Coal Reserves, as Secretary to the Victoria Institute, etc. Of his more recent scientific work the first place must be given to his investigations in connection with the bed of the Atlantic. He ascertained that "the Continental Platform," which extends along the whole of Western Europe, including the British Isles, is eroded by old river-beds (*e.g.*, the Loire, the Tagus). These descend to depths of several thousand feet below the present surface, and find their counterparts in the submerged valley of the Congo off the coast of Africa, and other valleys found on the American side of the Atlantic and under the Arctic Ocean.

Of more specific interest to us is the work undertaken by Prof. Hull in surveying Arabia Petraea and Palestine. On the recommendation of his friend, our former Chairman, Sir Charles Wilson, he was appointed in 1883 to lead the expedition which the Committee of the Fund had formed in order to explore and carry

out a geological and geometrical survey. "Major Kitchener in company with Sergeant-Major Armstrong" were responsible for the geometrical work of the expedition, and from that time until Lord Kitchener's death the scientist and the great soldier were personal friends. In his *Reminiscences of a Strenuous Life*, written in 1910, Prof. Hull referred to him with prophetic instinct as one who "may still have an important future in the service of his country."

The expedition travelled from Cairo to the Gulf of Akabah, marched up by Petra to Beersheba, thence to Gaza, Jerusalem and Jaffa. The complete narrative is given in his work, *Mount Seir, Sinai, and Western Palestine* (1884), and in a special *Memoir of the Physical Geology and Geography of Arabia Petraea, Palestine, and adjoining districts* (1886). In the course of the expedition "he was enabled to trace the line of the great 'fault' or fracture of the strata, along which the formations are elevated several thousands of feet along the Arabah and the Dead Sea -on the east side— and which is the cause of the main physical features of the Jordan–Arabah depression. Another exceedingly interesting fact which Prof. Hull ascertained was that, although the level of the surface of the water of the Dead Sea is 1,200 feet below that of the Mediterranean, at a former geological period this surface had risen to nearly the same level as that of the Mediterranean, as proved by the occurrence of calcareous marls with lacustrine shells in the Arabah Valley at this level."

This expedition was the fountain-head of a number of articles and papers on Palestinian geology and other subjects. Of these several appeared in the pages of the *Q.S.* (1884–6, 1889–90, 1896, 1903); and as recently as last year there was a reprint of his recollections of Lord Kitchener ("Lord Kitchener and Palestine Exploration: A Geological Reconnaissance"), *Q.S.*, July, pp. 123 *sqq.* An *aperçu* based upon the above-mentioned *Memoir* was printed at Liége in 1894; and among his many contributions and papers read before the Victoria Institute are several of Palestinian interest. Here may be named: (1) "Notes on some of the Results arrived at by Members of the Expedition sent out by the Committee of the P.E.F. in 1883–84 to Arabia Petraea and Western Palestine"; (2) "Where is Mount Sinai?" (3) "Holy Scripture illustrated and confirmed by Recent Discoveries in Palestine and the East"; and (4) "A sketch of the Geological History of Egypt and the Nile Valley."

Among Prof. Hull's more recent work may be mentioned articles in Hastings' *Bible Dictionary*, and a small series which appeared in *The Outlook* during the autumn of 1913, on the Dead Sea, Petra and Mount Hor, the site of Mount Sinai, and the physical position of Egypt at the time of the Exodus.

Prof. Hull continued to take a deep interest in the P.E.F. up to the end, and he will be much missed by all who knew him.

S. A. C.

HYGIENE AND DISEASE IN PALESTINE IN MODERN AND IN BIBLICAL TIMES.

By Dr. E. W. G. Masterman.

INTRODUCTION.

The subject of the diseases mentioned in the Bible has always been a difficult one and it is not expected that this present effort to elucidate it will have anything of finality about it. The writer will be content if he clears up some obscure points, and if incidentally he is able to present to his readers a considerable mass of facts which have not hitherto been co-ordinated. The basis of any correct views on the subject must be our knowledge of the conditions of life in Palestine in Old and New Testament times. Though doubtless much may be gathered from literature it is reasonable to suppose that the physical environment of the modern peoples of this land as regards climate, food, houses and mode of life being probably much the same as of old, a study of these will be likely to prove at least as important. Then the diseases rife in the land to-day may also be considered. It is quite possible that some diseases have changed their type or even become extinct, and it is certain that some diseases occur which were unknown before the Middle Ages, but as some popular information on the modern diseases of Palestine may be opportune at this time, this section will be complete in itself, though necessarily brief. Twenty years' residence in various parts of the Holy Land in actual medical practice enables the writer to treat this part of the subject with the authority of experience, and he does so with greater assurance, inasmuch as he has discussed various points here mentioned with other practitioners in the land, both personally and in conferences.

The literature of this subject was until recently extraordinarily scanty, but in the last few years a number of medical papers from those practising or making researches in the land have been published which do much to add to our knowledge. This is notably the case with regard to tropical

diseases in which, thanks to the researches of the workers in the "International Health Bureau," established in Jerusalem in 1913, we have scientific reports of the greatest value. Although a full Bibliography will be published at the conclusion of these papers[1] I may mention here a few recent papers which give information about diseases in modern Palestine in a fuller manner than will be possible here :—

T. Harrison Butler.—"Clinical Features, Bact., and Treatment of Acute Ophthalmia in the East," *Roy. Lond. Ophth. Reports*, Vol. XVII. "Some aspects of Ophthalmology in Palestine" (Middlemore Lecture, 1915), published by *Birmingham Medical Review*, 1915.

J. Cropper.—"The Geographical Distribution of Anopheles and Malarial Fever in Upper Palestine," *Jour. of Hygiene*, 1902. "The Malarial Diseases of Jerusalem, and their Prevention," *Jour. of Hygiene*, 1905.

Dr. Huntemüller. "Neuartige Parasitenbefunde bei der Jerichobeule," *Centralblatt für Bakteriologie*, Berlin.

E. W. G. Masterman.—"Notes on Some Tropical Diseases in Palestine," *Jour. of Hygiene*, 1913 and 1914 ; "Hirudinia as Human Parasites in Palestine," *Parasitology*, 1908 ; "Haemoglobinuric Fever in Syria," *B. M. Jour.*, 1906, etc.

Prof. P. Mühlens. "Bericht über eine Malariaexpedition nach Jerusalem," *Centralblatt für Bakteriologie*, Abt. 1, Orig. Bd. 69, Heft. 1, Jena. (The most authoritative statement yet published.)

Hans Much.—*Eine Tuberkuloseforschungsreise nach Jerusalem.* Hamburg, 1913.

With regard to using modern scientific medical literature it must however be always remembered that from the point of view of old writings it is less helpful than might be hoped, as the scientific recognition of many specific diseases is comparatively modern and until quite recently such general terms as "fever," "consumption," "palsy," were used in a broad and general sense, and each included what we now know to be many varieties of disease. Perhaps more help will be found from study—such as will be attempted here—of the primitive ideas of disease and its cure, such as is still to be found abundantly among the people of the land. Some light on the conditions of life and health in early times, which may be gathered from the results of Palestine excavations, will form the subject of a special chapter. .

Finally, an endeavour will be made to get as near as possible to the true meaning of the various terms used in the description of disease and to investigate the actual relation of the Mosaic laws to health. Here then is a considerable body of Biblical and theological literature to which reference will be made in the Bibliography.

[1] The author would be grateful for any references to medical or Bibical papers bearing on the subject.

Part I.—*DISEASES OF MODERN PALESTINE AND SYRIA.*

Chapter I.

Race, Habit, and Food as bearing on Disease.

It is not necessary to discuss here the very complicated ethnological relations of the various and mixed races inhabiting Palestine and Syria: for practical purposes it is sufficient to recognize three distinct classes of people distinguished by such special habits of life as to have a somewhat different liability to disease. These are (1) the nomads or bedawin, who dwell in tents all the year round and live a pastoral as contrasted with an agricultural life; (2) the peasants or fellahin, who are primarily agriculturalists; and (3) the town dwellers or hader, whose occupations are various. Each class shades off into the other. Thus, some of the local bedawin live in rough houses or old ruins in the winter, and do a certain amount of primitive agriculture, housing their cattle and stores of *tibn* in the winter; and a considerable number of the fellahin, particularly in recent years, though making their homes in their villages, spend so much of their time in occupations in the towns as to expose them to all the disease-risks of the townsfolk.

(1) The bedawin are popularly credited, on account of their entirely open-air life, with great soundness of constitution, but it cannot be said that this is the case with the nomads of Palestine. They are exceedingly scantily clad, the poorest in actually nothing but a shirt, and their skins are exposed to all the extremes of heat and cold; their goat-hair tents are but little protection from the heat of summer or the cold and wet of winter; while, during the latter season, the atmosphere of their dwellings is commonly saturated with the irritating smoke from wood or dung. It might be supposed that the smoke would at least afford some protection from insect pests, but the truth is that, under such conditions, lice, mosquitoes, and other insect pests are found in abundance. Doubtless, in the days when the bedawin possessed considerable wealth of cattle, camels, and horses, and were able both to feed well and to keep themselves in good physique by martial exercises, they enjoyed greater robustness, but now a large proportion of the bedawin of Palestine are sallow in complexion, and constantly suffer from malarial fever, and even from pulmonary tuberculosis (consumption), from which it might be thought their out-door life would save them.

Even their nomad habits do not deliver them from epidemics of small-pox, typhus, enteric, measles and whooping-cough; and the mortality is very high, especially among the young. While it is probably true that the great desert tribes are largely free from venereal diseases, this is certainly not the case with the mongrel bedawīn in the neighbourhood of the towns of Palestine, who have very low morals: syphilis and gonorrhœa are extremely common among them, and it is said that the same is the case with some of the nomads of Sinai. These same bedawīn are described as being peculiarly liable to rheumatism. No class are greater fatalists, and in the larger number of cases of illness the patient is left uncared for, even, as the writer has witnessed, when the sick one is a cherished son. The bedawīn have remedies of their own, but many appear to be the result of the inspiration of the moment rather than of any tribal lore. The food of these nomads consists of unleavened bread, made of coarsely ground wheaten flour, burghul (bruised wheat, boiled), rice, lebban (sour milk), cheese, dates and fresh fruit when they can be obtained; occasionally, as on a feast, a sheep is killed and there is a gorge of meat. A great number of them suffer from chronic dyspepsia, the pangs of which they usually ascribe to intestinal worms; these, it is true, they also have in plenty. Childbirth is, as a rule, accomplished with extraordinary ease. Although these nomads, in a remarkable manner, survive injuries received in their fights, their constitutions present very little resistance to acute diseases, particularly perhaps to pneumonia, and they succumb to what any soundly constitutioned European would successfully resist.

(2) The fellahīn are ethnologically a very mixed race, and distinctive physical characteristics are found in certain villages or groups of villages. In general, the poorest both in physique and in possessions are found in southern Palestine. The great masses of the fellahīn—like the bedawīn—are nominally Moslems, but they know but little of the religion which they profess, and follow a cult of traditional religious customs, often quite at variance with their orthodox belief. There is a certain number of Christian villages scattered about the land where, as a rule, the houses and surroundings are more comfortable than in the villages of the Moslems. In northern Palestine, particularly, the most varied races and classes dwell side by side—Christians (in several distinct sects), Jews (in "colonies"), Sunnite Moslems, and Metaweleh, Druzes, Moslem Circassians, Turkomans, and Algerians. Even those

occupying villages within sight of each other will often have but little social intercourse. All over the land the custom of intermarriage within the very narrow circle of a single village, or of a small group of villages, is the rule. This constant interbreeding is naturally prejudicial to health, and must greatly concentrate the tendency to inheritance of disease. The houses of the fellahīn are usually constructed of very loosely built walls, with flat mud roofs, unprovided with parapets (Deut. xxii, 8), and in many parts of the land without even chimneys. These ill-made walls, however, have the advantage of allowing free ventilation even when, as is the rule, all windows and doors are closed at night. Most dwellings swarm with vermin. In some parts of the land (*e.g.*, Ḥaṭṭīn, Banias, etc.) the inhabitants sleep in booths constructed on the roofs during the summer months, when the vermin are most active. A witness to the commonness of the presence of body lice is supplied by the exclamation frequently used in northern Palestine, "May God not remove them [*i.e.*, the lice] from me!" because the sudden departure of these pests from anyone is considered a sign of mortal sickness. The village streets are narrow and very irregular. Heaps of refuse accumulate in corners, and a huge dung heap—the breeding-place of countless myriads of flies—dominates the habitations. There are, with very few exceptions, no sanitary arrangements, and the whole village is often surrounded by a narrow area of human excreta which the fellahīn never take the trouble to cover with earth, and which, when the rains come, is, in many cases, carried into the source of the water supply. Although the native of the land has a keen appreciation of good water when he sees it, and will laud the virtues of fine springs in extravagant language, he is often very careless about his domestic supply. In many places water is very scarce over much of the year, and little can be spared, or is used, for personal cleanliness. On the other hand, the young lads, in many villages, bathe daily in the tank or pool which supplies water for domestic use. The house-floors, being usually of beaten earth, can never be properly cleansed and harbour the accumulated filth of years. The fellah has the advantage neither of the nomad's periodical migration to a clean site nor of the thorough cleansing which the town-dweller is able to give periodically to his stone-paved floor. From want of personal cleanliness and the impregnation with sewage of the food, especially the salads, intestinal worms are exceedingly common. The food of the villager,

in addition to the articles mentioned as eaten by the nomad, includes a large amount of fresh and dried fruits, especially figs, grapes, apricots and dates, and in their seasons, fresh melons, gourds and cucumbers. Cooked with meat he has rice, vegetable marrows, egg-plant (*solanum*), bārmeyeh (*Hibiscus esculentus*), tomatoes, etc. Eggs, chicken, and meat in general are eaten more commonly than with the bedawīn, and in certain districts fish is also a usual article of diet; but the majority of the villagers never touch it. As with the bedawīn, so with these people, there is a great prevalence of dyspepsia, due partly to the common custom of making but one large meal daily, in which half-cooked bread and unripe fruit largely figure, partly to the over-eating which occurs at feasts, and perhaps most of all to the perpetual over-drinking of water (a habit in itself often due to dyspepsia), which distends the stomach and dilutes the gastric juices. This last is even more true of the bedawīn, who have often to wait for a long time before getting a satisfactory drink. The fellahin suffer much from the cold and wet in winter, the majority make but little change of raiment, and those who can do so cower over their small charcoal fires during the long, heavy, rains of the winter months. They need sunshine for their natural life, darkness and wet are things to be got through as well as possible—preferably in slumber.

(3) Then we turn to the hader, or townsfolk. It is necessary to distinguish to some degree between the Moslems, the Christians and the Jews, and, in the case of the last two, to differentiate between the true Orientals and the more or less orientalized Europeans, because each class has different social customs and modes of life, leading to a different liability to disease. For example, venereal diseases are distinctly rare among the Jews of Palestine, not very common among the oriental Christians, but fairly common among the more well-to-do Moslems. This is said to be increasingly true the nearer we approach to Egypt; at Gaza, for example, a very high percentage of the people, according to the late Rev. Canon Sterling, M.B., suffer from syphilis. The morals of the Jews of the Holy Land, particularly of the European immigrants, are good; they, as a class, are much held in check by religious motives. Public vice is uncommon everywhere, but on the other hand a large proportion of the more notorious "public women," especially in Damascus, are Jewesses. Among the Moslems, unnameable vices are deplorably common, and they are viewed by the rank and file

with but little horror. The kidnapping of boys for vile purposes is done in some of the larger Moslem centres in broad daylight, and the victims, not uncommonly native Jews, have but little redress. The writer has had many such cases under his care.

As a whole the towns-people enjoy better houses, better clothes and better food than the fellahin; and perhaps, as a class, oriental Christians know best how to live comfortably. Food is much the same as with the fellahin, with the addition of great quantities of sweets and nuts, sweet sherbets and coffee, the first mentioned, particularly, leading to rapid decay of the teeth. The villager with his coarse food has usually excellent teeth, but a few months of town life leads to rapid deterioration. Milk is, by a long-standing instinct, always boiled—a custom which doubtless saves many lives from Malta fever, enteric and tuberculosis. In the towns, dyspepsia is also somewhat common, much of it being due to the habit of cooking food with oil, olive or sesame, instead of, as with the fellahin, with *semen* (boiled butter). The orthodox Jews, always, and the native Christians, at fast seasons, are obliged to cook their meat and vegetables in this way, and experience shows that food so prepared is not easily digested.

The sanitary arrangements of all the towns are still extremely primitive. Drain traps are practically unknown, except in European houses and institutions. The "waterclosets" are usually in close proximity to the front door, or the kitchen, or both; and the entrance to the main drain or cesspool, where there is often an accumulation of years, being quite untrapped, the effluvia is at times almost unbearable. In Jerusalem, which should be a place easily drained, a water-carriage system of main drainage has been made, ancient sewers being utilized, but as there is no system of flushing these badly constructed, stone-built channels, sewage stagnates in them during the whole dry season, poisonous gases make their way freely into the houses and streets, and the liquids impregnate the surrounding soil for a considerable distance, and, without doubt, in places reach the neighbouring cisterns. When the heavy winter's rains fall, the accumulation of months is carried down the main sewer, emerges in the valley of the Kedron just below the village of Silwān, and flows down the valley in close proximity to the Bir Eyyūb (Job's well—the ancient 'en-Rogel), the water of which is carried to the city for many domestic purposes. Much of the fresh sewage is distributed over the gardens to the

south of the city, in which are grown quantities of the salads, cauliflowers, and other vegetables supplied to the city. One effect of these and such-like arrangements is the universal occurrence of "round worms" among the native population, and here too we have all the necessary antecedents for the propagation of enteric fever and cholera.

(*To be continued.*)

THE IMMOVABLE EAST.

By Philip J. Baldensperger.

(*Continued from Q.S.*, 1917, *p.* 165.)

III.—The Sister-towns Ramleh and Lydda[1]—*continued.*

The Christian natives live on good terms with their Mohammedan fellow-citizens, as it was only after great events in history that they suffered persecution, and life was made intolerable to them. Since the departure of the Crusaders from Acre, they have greatly diminished in numbers, and certainly have had to endure every kind of humiliation during the "Great blank" from 1291 to the end of the eighteenth century. During these five centuries their existence was little short of slavery, their condition rising or falling according to the ruler of the empire, kingdom, or province. During the short occupation of the coast by Bonaparte—February to May 1799, they hoped for a final recovery of the Holy Land by a Christian power, and showed their contempt for their Moslem co-citizens—a Christian even allowed himself the liberty of calling out to the Muezzin in irreverent terms and shooting him down. Many joined the retreating French army, and many were killed by the mountaineers who followed on their track, while the women and children were carried away and sold in the markets of Jerusalem,

[1] [It will, of course, be borne in mind that these sketches of the modern towns of Palestine were written several years ago.—Ed.]

Hebron, and Nablûs. Evidently the few who outlived the catastrophe had again to undergo all sorts of trials for the next fifty years. Their little knowledge of reading and writing has, perhaps, been the main cause of their preservation, as they were secretaries to the effendis, and, in time, became the real skimmers of the fat of the land. They lent money, sold or exchanged goods which they carried on their animals, and thus also became mukaris. They are the only expert beekeepers in the whole plain, and collect the honey out of the hives owned by the fellahin, who receive a part of the honey—the wax always belongs to the madâni. A certain late millionnaire of Ramleh obtained his wealth in this way, and was owner or partner of almost every apiary for many miles about the plains and the mountains of Judah and Ephraim. Several sesame oil-mills also were his own, and the cereals flowed into his granaries.

In spite of their little knowledge of reading and writing, they are still the most superstitious and stubborn set of people one is likely to meet with. They are kept in the deepest ignorance by their ignorant priests. The early vegetables, and such as are not produced in the mountains (as cactuses, water-melons, pomegranates, etc.), are almost all carried up to Jerusalem by the Ramleh and Lydda mukaris—mostly Christians and one-eyed, although, if they have two eyes, they cannot see very much, ophthalmia being the great plague of these two towns. This ophthalmia is more probably caused by the tiny cactus thorns and filth than by the heat and sand, to which it is often attributed.

In large caravans they leave Lydda and Ramleh towns four or five o'clock in the afternoon, to avoid the unbearable heat of the plain, and arrive in Jerusalem at daybreak, when the vegetable dealers come out to meet them and buy their goods. After having slept a few hours and done their errands they drive back and again pass the night on donkey-back, after having earned a few beshliks, often not more than is enough for themselves and their donkeys, for the goods are extraordinarily cheap. Fellahin robbers also lie in wait for them when they remain behind the caravan, and the meagre gain is often lost together with their donkeys.

The men differ from the Mohammedans inasmuch as they have Sunday clothes for going to church; this they do in the early morning, and follow their ordinary calling as soon as mass is over. The better classes pass their Sunday afternoons in picnicking among

the olive yards along the Jaffa road, enjoying the sight of the passers by, and making merry over a glass of arak.

When there is plenty of fruit and no ready sale for it, many families go out to live in booths (*'arāish*), which they make with a few poles and thorn bushes or reeds, to protect them against the sun. During the summer months they live chiefly on raw vegetables, and have very few kitchen utensils with them. At the end of the season, that is about the end of October, the *'arāish* is quite dry, and is either abandoned or used for fire. Did the Psalmist refer to such an *'arāish* when he said: "My strength is dried up like a *kheres*"? (Ps. xxii, 15). In the Authorised Version the word is translated "potsherd," but may one compare the word *khōresh*, which means a forest or wooded height, like the Arabic *ḥarsh*? On the other hand, a potsherd becomes dry once and for all, whereas, whilst a booth is always made of green branches, and dries gradually as the season advances, it can be rebuilt again in the spring.

The Ramleh inhabitants say of the Lydda garden owners, and *vice-versa*, that when the time draws near for going out to live on vegetables, the various kettles are "re-tinned" and carried in procession through the streets (زفة الطناجر, *zafet it-tanajer*), bidding them farewell for a few months as useless articles with which they cannot be encumbered on their outing. Be this as it may, the injudicious use of raw vegetables causes many serious indispositions.

The cucumbers, melons, and the like are generally hedged all round to prevent cattle from entering. Jackals and foxes live in the hedges by hundreds and destroy the fruit; being mostly fond of mulberries and grapes, they do not cause damage to the melon fields, which have to be guarded rather against thieves than against the animals. The field is called *meḳṯa* (مكثا): we may compare the cucumber field of Isaiah i, 8 (*mikshah*) where are also mentioned two kinds of lodges. The keeper, when hired, is called (ناطور) *nāṭūr*; he was known in Job's days, for in chap. xxvii, 18, he is called *nōṣēr*. The Prophet Jonah set himself up a booth (*'arīshat*), it is called a *sukkah*. What has been said of Ramleh is also generally true of Lydda, except that the inhabitants of Lydda, being a little more out of the way, are rather more ignorant and self-willed.

Ramleh has a weekly market on Wednesday, when the fellahīn and Bedouin of the environs pour in with their produce, such as milk, butter, chickens, eggs, and mats, baskets, etc., from Beth-dajjan.

Animals and pottery are also on show. The same may be said of Lydda, but the market is on Monday.

A yearly fair is held at Lydda, at the feast of Lydda, on the 10th of November. It is a festival acknowledged by all the fellahīn as truly as any religious festival, or perhaps even more so, as the other feasts are movable, whilst this one is on a fixed date, being the Christian one.

Ramleh also celebrates the "Feast of the White Monk," or Prophet Saleh (*'īd in-Nabȳ Ṣaleḥ*), in summer, but it is not so well known as the Lydd feast.

Two events will greatly contribute to change Ramleh, the modern Mukarri town, and if its old splendour is left behind, yet they must not be overlooked: the arrival of Jewish settlers soon after the Russian persecution of 1880, and the railway built in 1891. If is true that changes are very slow in the Orient, and whilst on the highway modern hotels flourish and the railway station enlivens the locality, yet the back part of the town remains as Saracenic and as mediaeval as though the railway whistle had as yet never been heard. With their conservative ideas the people will cling to the old proverb, يا ايوها الناس اطبعوا الناس "*Ya eyūhah in-Nās eṭba'u in-Nās*," that is, "O people, follow the people," meaning that they are not to follow new-fangled things.

The Jews have also hotels, and carriages and shops; very few of them try agriculture, as the attempt of the agricultural settlements does not seem to have resulted in what its founders expected. So here they are, again engaged in commerce.

A small community of Roman Catholics and Protestants have also flourished for some years past, and it must be said to their credit, that light has been brought by them, however little it is, and however slow it has been in coming.

A few have been striving lately to pass their evenings in visiting each other, an old feature though—except that they spend the time in reading books upon different subjects, which they either buy or borrow from a circulating library in Beyrout, as the neighbouring towns cannot yet boast of such a luxury. They are taking to European customs in many ways; the women also are unveiled, though some of them are obliged to wear the veil at least in the streets. The washing of the feet, so often mentioned in the Scriptures, is no more in use, at least in the same way as is mentioned among the patriarchs and also in other books, among women (1 Sam. xxv, 41)

In later days it was done by both men and women, and we read of the woman who washed Jesus' feet with her tears (Luke vii, 44), and of the washing of the disciple's feet by Jesus himself. St. Paul enumerates the washing of the feet among a widow's good works (1 Tim. v, 10). A wife will even now wash her husband's feet, but it is not customary now at least to do so for strangers. Some fifty years back, when the wealthy families had slaves, the custom was met with; but one cause of this change among Christians is the introduction of stockings and shoes which keep off the dust, which otherwise so easily finds its way into the open Arab shoes. As for the Mohammedans it may be noted: (1) Every true believer must say his prayers and make his own ablutions several times a day; and (2) A woman is unclean, and as such cannot touch a man even by washing his feet.

Cleanliness in the house is tolerably usual, as likewise that of the clothes of most of the inhabitants. But the streets are not yet what they ought to be. Sweeping is done but seldom, and when it is, must be enforced by the police. Carcases are thrown down on the road in the immediate vicinity of the towns, but, thanks to the numbers of jackals by night and to the dogs and vultures by day, they disappear after a short time, but leave the stench for several weeks on and around the spot. Nobody ever thinks of burying the remains for hygienic reasons.

The ancient Hebrew towns had very much the same appearance as the Moslem towns of to-day. While Jews were then in greater numbers, it is now the Mohammedans; and the modern Christians of divers beliefs were then represented by the Philistines, Edomites, etc. In the cities of the plain the Hebrews were always in the minority. Here we can be assured that "history repeats itself" in many instances, where it does not simply continue "as it was in the beginning"—of Hebrew history at all events. All the above details may be regarded as simply the continuation of what the manners and customs have always been, from the wealthy aristocrats to the uncleanliness of the streets, and the exposure of carcases for food "to the fowls of the air and the beasts of the earth" (1 Sam. xvii, 46, Jer. vii, 33), and this continued also under the Roman domination, for, "wheresoever the carcase is, there will the eagles be gathered together" (Matt. xxiv, 28).

The streets were not swept more often then than they are now, for as a warning the prophet Isaiah says: "Their carcases shall be

thrown as dung in the midst of the street" (v, 25), thus proving that the streets were not looked after from the point of view of cleanness.

Corpses of unknown persons, whether murdered or killed by accident, as was the man of God near Bethel (1 Kings xiii, 24), who was slain by a lion and brought in a few days afterwards, may have been exposed, though the law prohibits it. The bodies of Goliath and Jezebel were only gathered in when they had been already exposed to mutilation and decay. In 1888 a Kurdish shepherd was killed in the Wady el-Musrara, near Jaffa, and as nobody knew him he lay there thirty days, till finally the inhabitants of Salame thought it indecent to leave the body of a believer without burial, and they carried to their cemetery what had escaped the jackals and vultures. The police had waited for somebody to give tidings of the body, so that they might take him into custody—thus hoping for a clue, but as nobody came the corpse was allowed to lay there all that time.

(*To be continued.*)

ST. GEORGE FOR ENGLAND.[1]

By Estelle Blyth.

"St. George for England!"

How the old battle-cry of England stirs our blood even now, as we picture to ourselves English soldiers charging home to victory with that cry upon their lips!

But while we are being constantly reminded of our Patron Saint by our flag, our coinage, and the numerous Orders called after his name, it is curious how little really is known about him. He is familiar to us chiefly through the legend of his encounter with the dragon, but of the true life of the saint we know little. It may even be that not all of us could answer straight off that April 23rd, "Shakespeare's Day," is also St. George's Day, though in olden times it was held as a great festival,—and rightly so. Perhaps in rejecting the legend of the dragon as a mediæval romance we have

[1] [Reprinted from the *United Service Magazine* (of April, 1908) by the kind permission of the Proprietors.—Ed.]

partly rejected the saint also, and have forgotten that he was very real indeed to those devout pilgrims who worshipped at his tomb so many hundreds of years ago. And he is no less real to-day to the people of Palestine, Christians and Moslems alike.

St. George was the son of noble parents, and became a Tribune in the reign of Diocletian; his courage attracted the notice of the Emperor, who became much attached to him. His father lost his life in defence of the Gospel, and St. George sought a home with his mother in Palestine, where she had property which, on her death, he inherited. The cruel persecution of the Christians by Diocletian aroused the hot indignation of the saint, whose father had suffered death for the Faith; and his fearless protest so angered the Emperor that he had his former favourite tortured by crushing his arms in a hand-mill, and then beheaded. And so, at Lydda in Palestine, on April 23rd, A.D. 290, St. George won the martyr's crown.

These are all the facts known to us of the saint's life. Of the many legends which have sprung up round his name, the most famous is that of his encounter with the dragon. It was at Berytus (now called Beyrout) that St. George "by virtue of the Holy Cross slew the dragon" which was ravaging the country, and saved the daughter of the king from the cruel death to which she had been doomed in the hope of saving her people. She was called Saba, a name still common among the daughters of the Holy Land. St. George likewise converted the people "to the faith of Christ, and glorified the land with many miracles." The field where he slew the dragon was well known to the pilgrims of old, from the accounts of whose travels much interesting information may be gathered; it is still shown to tourists as the place where Perseus rescued Andromeda from the sea-monster!

St. George the Tribune is sometimes confounded (notably by Gibbon) with the Arian opponent of Athanasius, George of Cappadocia, afterwards Archbishop of Alexandria, who ended a chequered and by no means blameless career at the hands of an infuriated mob, A.D. 362. But it is impossible that the young soldier-saint, who crowned a fearless and noble life by a martyr's death, could be one with the man whose five years of archiepiscopal misrule met with so terrible a punishment. Nor are the two thus confounded in the early legends and mentions of St. George. Moreover, in Syria there is a very ancient church, once a heathen temple, in which was found a Greek inscription bearing the date 346, which speaks of

St. George as a holy martyr (*Curious Myths of the Middle Ages*, Baring-Gould, p. 368). In the year 346 George of Cappadocia was still alive: and the seventy years which separate the two would hardly suffice for the archbishop's heresies to be forgotten and himself revered as a saint, nor for all memory of the soldier-martyr to die away.

The earliest version of the story known in Britain is given by the pilgrim Arculf, in his "Narrative about the Holy Places, written by Adamnan" (A.D. 670). He tells also of a marble column in the city of Diospolis (Lydda), where the saint was bound and scourged before he was beheaded; so great was the holiness of the saint that the impress of his body was left on the marble. Many years later, an unbeliever, scoffing at the reverence of the faithful for the column, laid his hand upon it, and was held fast; and thus he remained until, having repented of his sin, he was released by Divine power. We can imagine the story of St. George spreading through England, and how strongly it would appeal to all classes. His chivalrous rescue of the maiden, his fierce struggle with, and final overthrow of, the dragon, his fearless condemnation of the wicked Imperial Edicts,—these were deeds to find a ready echo in English hearts. Once received, the story gained in popularity, and the name of St. George became a household word. Travellers in Palestine brought back wondrous tales of the church erected over the saint's grave at Diospolis (called also Lydda and St. George), and of miracles wrought there. He became more and more a favourite saint in Europe, and the seafaring kingdoms of England, Portugal, Aragon and Valencia, as well as Malta and the republic of Genoa, took him for their patron. At the Council of Oxford in 1222 St. George's Day was ordered to be kept as a national feast. In 1349 the Order of the Garter was instituted, and was known as the Order of St. George until the reign of Edward VI; it had for its badge St. George killing the dragon. Edward VI, besides changing the name of the Order, also cut out of the Prayer-book the special Collect, Epistle and Gospel for St. George's Day, which had long been kept as a red-letter festival. Happily, he did not altogether obliterate the festival, which remains among the black-letter days. The Epistle (St. James i, 2–12) and Gospel (St. John xv, 1–7) were in the old Use of Sarum; in later Prayer-books of that Use we find the day among the black-letter days, yet with special observances. There are three collects: (1) of the Sunday,

(2) of All Saints' Day, (3) from the end of the Communion Service: or if the day fell during Easter-tide, the Collect for Easter Day. An Introit and the Gloria completed the form. The special Collect for St. George's Day runs as follows:—

"O God, Who didst give grace to Thy servant George to lay aside the fear of man, and to confess Thee even unto death: Grant that all our countrymen who bear office in the world may think lightly of earthly place and honour, and seek rather to please the Captain of their Salvation, Who hath chosen them to be His soldiers: Through Jesus Christ our Lord."

There are two accounts of the way in which St. George came to be the Patron Saint of England, the one ante-dating the other by nearly two hundred years. This version tells us that when Robert of Normandy the son of William I, was besieging Antioch, the Christians were hard put to to hold their own, and a large Saracen host was marching to the relief of the city. At this time of need appeared the good knight St. George "with an innumerable army coming down from the hills, all in white, with a red cross on his banner," at sight of whom the infidels fled, leaving the city to the Christians (3rd July, 1098). "This story made St. George extraordinarily famous in those times, and to be esteemed a patron not only of England but of Christianity itself. Not but that St. George was a considerable saint before this." The other story is that Edward III, at the siege of Calais (1349), with a sudden heaven-born inspiration cried: "Ha, St. Edward! Ha, St. George!" and drawing his sword dashed in amongst the foe; and his soldiers, following their king, and animated by his spirit, routed the French, and slew two hundred of them. "From henceforth St. George replaced Edward the Confessor as patron of England"—certainly, a more inspiring one.

In 1303 the ensign of St. George was flown by the four battleships which escorted to Scotland the wooden bridges used by Edward I in his Scottish wars.

There is an Item in an old Art of War enjoining that "all soldiers entering into battaille, assault, skirmish, or other faction of arms, shall have for their common cry and word, '*St. George, forward!*' or '*Upon them, St. George!*' whereby the soldier is much comforted and the enemy dismaied, by calling to mind the ancient valour of England, which with that name has so often been victorious." In

1495 Henry VII forbade the Irish to use their own old battle-cry, commanding them to call on St. George, or on "the name of their sovereign lord, the king of England for the time being." Thus in Shakespeare, Henry V bids his men:—

> "Upon this charge.
> Cry God for Harry, England, and St. George!"

Many were the Orders of Chivalry named after St. George throughout Christendom. In England we have the Order of St. George (now the Garter), of which Selden says that "it exceeds in majesty, honour and fame, all chivalrous Orders in the world;" and that of St. Michael and St. George, founded in 1818. Some foreign Orders of St. George were: the Order of St. George, founded by Count Rudolph of Hapsburg as a protection against Turkish inroads: the Order of St. George (or of St. Constantine and St. Angelicus), the oldest known Order, founded either by Constantine the Great or by the Emperor Isaac Commenus (1190); the Spanish Order of St. George of Alfama (1201); the Order of St. George of Burgundy, founded by Philip de Miolaus (1400) to guard some relics of St. George brought from Palestine and bestowed at Rougemont; the Order of St. George the Defender of the Immaculate Conception of the Blessed Virgin Mary, founded by the Elector Albert of Bavaria (1729); the Russian Order of St. George (1769); and the latest, the Order of St. George of Hanover (1839).

In time a sect arose, the members of which called themselves Georgians. Sir John Mandeville (1322) says that they "were converted by St. George, and they worship him more than any other saint, and to him they cry for help: and they came out of the realm of Georgia." A pilgrim of the twelfth century tells how "the Georgians worship St. George with solemn ritual; they let their hair and beard grow long, and wear hats a cubit high." It is an interesting fact that the men of Bokhara (five thousand of whom came to Jerusalem on a pilgrimage in the winter of 1902), still wear tall hats of woven camel's-hair. The Georgians may have copied these hats from them, or they from the Georgians; for the East is conservative. The Persians also wear such hats. Among the Georgians both priests and laymen wore the tonsure, the priests the round tonsure, and the laity the square. They had various churches and chapels in Jerusalem, and in the Church of the Holy Sepulchre.

These Georgians seem to have been a brave and formidable people, who harried their heathen neighbours mercilessly. Even the Saracens held them in awe, and when the Georgians came in to Jerusalem to worship they paid no tribute ; nor dared the Saracens in any way molest them, for fear of retaliation. St. George was their Patron Saint, to whom they called for aid against the infidels. "Their noblewomen were trained in the use of arms."

The English Crusaders were wont to call upon St. George in battle, and from the twelfth century every soldier wore the red cross of St. George upon his armour. Nor, it would seem, was the saint slow to hear their cry ; for we read again how, the Christians being sore pressed outside the walls of Jerusalem, "a knight in shining armour" rode down from the Mount of Olives to their aid, and "with flashing lance signed to them to return and renew the assault." He then vanished, but the Christians had been braced up by the wondrous vision, and none doubted that it was the good knight St. George who had come to help them in their hour of need. The belief of the Crusaders communicated itself to the Saracens, as the following story shows. A Knight Templar in the army of Richard I, by name Jakeline de Maillé, had by his remarkable valour so greatly provoked the Saracens as to draw upon himself their repeated attacks. In one engagement "his fellow soldiers, who were estimated at about five hundred, were all either taken or slain, and he alone sustained the weight of the whole battle—a glorious champion for God's law!" Sir Jakeline, refusing to surrender, fought on gallantly until he was overpowered and slain ; "and inasmuch as he rode on a white horse, and fought that day in white armour, the idolators, who knew St. Gregory to have fought in that costume, boasted that they had slain the Knight of the White Armour, who was the bulwark of the Christians." So writes the priest Geoffrey de Vinsauf, in 1191, himself a Crusader. By St. Gregory is meant St. George—a mistake made by more than one of the old writers.

So far we have dealt only with the saint, his life and the legends that have grown up round his name. We turn now to a small Arab village lying on the Plain of Sharon amid olives and vines, Lydda, where devout souls gathered year by year to worship at the saint's tomb.

Lydda lies between Ramleh and Jaffa. It is somewhat off the carriage road, but is the first station after leaving Jaffa in the train.

The old pilgrims most often came through the country north from Beyrout, by the old Roman road, by which route they obtained their first sight of Jerusalem from Mount Scopus. In this case Lydda was visited on the return journey, for they embarked at Jaffa on the ship that would take them from the Land of all lands back to Europe. Lod (the Hebrew name for Lydda) was a city of the Benjamites, to whose portion it fell on the return of the tribes from captivity. The Romans changed the name to Diospolis, city of Jupiter, and after the murder of Julius Caesar the whole city was sold into slavery by the tyrant Cassius Longinus. The name is found on coins struck by Septimus Severus, A.D. 211, and by Caracallà, A.D. 217, showing that it was a place of some importance, even before the martyrdom of St. George gave it its later dignity. There is nothing about Lydda at the present day to distinguish it from other Arab villages. Its narrow and dirty streets are trodden by the fellah, who, despite his leaning towards lies, cheating, and money, is the backbone and stay of the country. It is governed by a Muttasallim (magistrate) under the Pasha of Jaffa; the population, about five hundred, is mostly Moslem. Nevertheless, Lydda is the casket that contains a jewel prized by all Christendom from very remote ages—the church and tomb of St. George. The first church, which was of an oblong shape, was built in very early days; according to William of Tyre, by Justinian, but this is doubtful. The battle of Hattîn threw Lydda amongst other places into the hands of Saladin, who, on the approach of Richard I, commanded his brother Saphadin to destroy it in order that the Crusaders might not fortify it. It is said that Richard restored it, together with Ramleh Castle, enriching the church with marble and beautiful mosaic; but this, too, is uncertain. Geoffrey de Vinsauf, who accompanied Richard's army throughout the campaign, would assuredly have mentioned it had he restored this venerable church. It is certain, however, that Richard encamped for twenty-two days between "St. George and Ramula" (Ramleh), during which time he suffered much from the rains, and from the repeated attacks of the enemy (1192).

Brother Felix Fabri, a mediaeval pilgrim, found the church broken down in 1483, but in the part still left lamps burnt continually and services were held by the Greeks. In the sixteenth century Bonifacius mentions that the church was built by an English king, but he gives no name, and probability is against our believing that the restored church was the work of the Lion-heart. The ruins

have of late years been restored by the Greeks, who still have a titular Archbishop of Lydda, a suffragan of the Patriarch of Jerusalem. The saint lies in the crypt, under the high altar; over the grave is a fine recumbent figure of St. George, which possesses an unique interest, as it is said to be the one single effigy allowed in the Greek Church. Tradition and sentiment alike bid us gaze with reverence upon the quiet place where lies the body of the Patron Saint of England. The church is now divided into two, forming a mosque and the Christian church where the tomb is. A narrow street runs through the midst. The first two bays of the nave and the north aisle compose the church; the south aisle and the apse have long since disappeared. (*Q.S.*, 1874, p. 57.)

Lydda was one of the chief sites in the Holy Land. No traveller would think of leaving Palestine without having made his prayer and offering at the tomb of St. George. Nearly every one of the early pilgrims mentions it, in a spirit of firm and reverent belief in all the wonders there performed. We have seen the fate of the scoffer who touched with unhallowed hands the marble column. Even more terrible was the punishment of the "intruded bishop of the Latin rite," who boldly opened the mouth of the sepulchre (1185). Not satisfied with the sight of the marble slab which marked the spot, the bishop endeavoured to open this also, but fire issuing therefrom burned to death one man and grievously hurt another. An Arab writer, Mukadasi (A.D. 985), mentions the Feast of Lydda held on St. George's Day, when the Christians came to Lydda from Ramleh and the adjacent villages. This feast is still kept, but in the autumn, when the Greek Patriarch comes from Jerusalem to take service in the church, and the day is kept as a general holiday. The people flock to Lydda, not only from the neighbourhood, but from all parts of the country.

There is a curious legend, which we meet with constantly in old books, that at the Last Day our Lord will meet Antichrist outside Lydda and vanquish him there. This may be a confused version of the legend of St. George and the Dragon, which is told in all lands, whether as the story of Apollo and the Python, Osiris and Typhon, or Mithra and Ahriman, setting forth, in a form likely to appeal to the unlettered, the triumph of Light over Darkness. Possibly this was the origin of the old legend, set forth as a type of Christ's victory over death; and which, as men became less simple and more superstitious, they believed in as a fact. Here, too, was the seed

from which would spring the tales of wonders wrought by the saint in his life, and after his death at his tomb.

And now what is the common belief in St. George in the land where he sleeps, at the present day? Many of the Arabs, both Christians and Moslems, do not believe that he is dead at all. While they revere and guard his tomb, with delightful inconsistency they call him "Khuddr el-Hai'," literally the Always-green, or, as we should express it, "the one who never dies." I once questioned a Moslem as to this belief. "They all believe it," he said; "yes, Christians and Moslems, all. They say he is always near when people call to him for help." An Arab woman, Christian or Moslem, as she picks up a child that has fallen down, will cry St. George's name involuntarily. I give one story to illustrate the popular belief. It was told to us soon after it happened, in the winter of 1900–1, when the rainfall was so much short of the average as to rouse fears for the welfare of the country.

Three Bedouin men were bringing corn on their camels to Jerusalem. At Jenîn, a small village near Nablous, a woman clad all in white ran after them, weeping pitifully and beseeching them to take her with them to Jerusalem. The men at first refused, but she was so persistent that at last they relented, and one of them took her up behind him on his camel. So they journeyed till they drew near to Nablous, when they were met by a man in green raiment, who asked them if they had seen a woman in a white robe.

"She is here with us," replied the Bedouin, and turned to look for her; but lo! she had vanished. The man in green then asked the Bedouin behind whom she had ridden to sell him his camel; and though at first he refused, saying that he had no desire to part with it, the one in green at last prevailed, and bought the camel for five hundred piastres (rather more than £3). Forthwith he drew out his sword and killed the camel, and, having opened it, the woman was found inside. Awestruck, the three Bedouin turned to the wonderful stranger, who answered their unspoken question. "This woman was a curse, and a bearer of evil. Had she entered the gates of Jerusalem she would have brought upon it a grievous famine, whereof many would have died. Praise God for your deliverance! Tell all men at Jerusalem how He sent His servant, Khuddr el-Hai', to save them. And that all may believe your word, behold, here I set my mark upon you."

With these words he touched them, and his hand left a green

mark upon their foreheads. Then he vanished; and the Bedouin, wondering greatly, continued their journey up to Jerusalem, where they spread abroad their story as they had been bidden. Many there were who heard them, and beheld the mark of St. George; but when certain unbelieving English people wished to see them, they were told that the men had left the city the day before.

The belief in the *everliving* St. George is, of course, confined to the ignorant; but he is revered by all classes, and in every Greek church are found representations of "St. George with a long spear upon a jolly hackney, that gave the dragon his death wound, as the painters say, in the throat." At the Mosque of Omar there is a large stone in the courtyard, where, the Moslems say, St. George comes every night to pray with his face toward the east. It is curious that St. George the Everliving is thought by the Moslems to be one with Elijah, who was caught up to heaven in the chariot of fire, and knew not death as all men know it.

And now, at last, in Jerusalem Englishmen have paid their tribute to the memory of their Patron Saint: for the Collegiate Church, the English Cathedral, which represents the Church of England among the many sister Churches gathered at Jerusalem, is dedicated to St. George. This fact, and the light in the west window showing St. George killing the Dragon, have aroused a real interest in the people of the land, who readily understand and appreciate any honour paid to St. George. In St. George's Church year by year, on the 23rd of April, is used the Collect for St. George's Day.

Taken as a legend only, the story of St. George is a most beautiful one. Believed in as a man, the saint with his brave life and fearless condemnation of sin, is no less splendid. So may we English, even to the farthest limits of the Empire, honour and remember our Patron Saint, whose cross is on our Flag, when we think on the countless victories won to the cry of his name. Be this ever the watchword of Englishmen in every age and clime: -

"St. George for England! *Forward!*"

Books consulted. Publications of the Palestine Pilgrims' Text Society; *Curious Myths of the Middle Ages* (Baring-Gould); *Wheatly on the Book of Common Prayer*: *The Edwards in Scotland* (Bain); *Travels in the Holy Land and Egypt* (Wm. Rae Wilson); *Military Religious Orders* (Woodhouse); *Itinerary of Richard I* (Geoffrey de Vinsauf); *Quarterly Statements*, P.E.F.; *Early Writings of Bishop Hooper* (Parker Society); *Decline and Fall of the Roman Empire* (Gibbon).

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

By Joseph Offord.

(*Continued from Q.S.* 1917, p. 184.)

XL. *The Route of the Exodus Wanderings in the Desert.*

In the excellent home provided in France by M. le Ministre de l'Instruction Publique for erudite essays upon ancient history and archaeology, the *Annuaire de l'École Pratique des Hautes Études* for 1916–1917, there is a lengthy dissertation by M. Maurice Vernes, entitled "Sinai Contre Kadès: Les Grands Sanctuaires de l'Exode Israélite et les Routes du Desert."

The main object of this thesis of M. Vernes is to controvert the assertions of higher critics who have sought to transfer all the honours of Sinai to Kadesh-Barnea. He discusses the theories of the Germans—Wellhausen, Reuss, Guthe, and others—and demolishes them, and, perhaps, in future they will be more wisely treated by being ignored.

A great deal of M. Vernes' description of the geography of Southern Palestine, the country between Egypt and Beersheba, the Sinai Peninsula and Moab, is familiar matter here, and would have been much improved had he perused British books upon the subject, especially the late Dr. Beke's views as regards the true identity of Mount Sinai. This remark applies also to Commandant Weill's work, *Le Presqu'île du Sinai*, of which M. Vernes makes excellent use.

M. Vernes' essay, however, should be read by all interested in Palestine geography, because of the admirable account, accompanied by a facsimile, which he gives of the "Peutinger Table" concerning the Egyptian Delta and the whole country between the Nile and Jerusalem, which he compares with the geography of Ptolemy. He confirms a very important emendation of the Peutinger text suggested by M. Desjardins connected with the names of stations

upon the road from the Red Sea, near Suez, by Elath to Ezion-Geber. Five titles upon this route have hitherto been read as Klysma, Medeia, Phara (Paran), Haila (Elath) and Dianam, with the Sinai range indicated to the north-west of the track. Of the second name only letters, supposed to read "deia," had been visible, because of a torn place in the manuscript. M. Vernes considered "ocia" to be the correct version, and has had this view confirmed by an inspection of the map at Vienna. He therefore completes the word as (Mun)ocia, or Mnocia, the Munchiate of Ptolemy and Makoân of the modern Arabs.

The Paran of 1 Kings xi, 18, M. Vernes argues is not the desert-region of that name, but a definite site in the southern portion of it, between the Akaba Gulf and Sinai as depicted on the Peutinger map and as set forth by Ptolemy, *ὑφ' ἣν πρὸς τῷ κόλπῳ εἰσὶν οἱ Φαρανῖται*. It is the Arabic Feîran, at the base of Jebel Serbal. This approximation appears to be a definite gain in the geography of the region between Palestine and Egypt. In Sir William Willcock's recent lectures, in Cairo, upon the Wandering in the Wilderness, he seems to have arrived, in some cases, at similar conclusions.[1]

M. Vernes dwells especially on the identity of Dianam in the Peutinger map with Ezion-Geber, and upon the probability that this was the place of junction of the road leading from Egypt at Klysma to Dianam. Its two bifurcations proceed into southern and eastern Palestine, the western branch going to Kadesh Barnea, and the eastern passing by Edom and Petra to the Moabite side of Jordan. Of these the first was the route taken by the Israelites before their repulse at Kadesh, and the second the way by which they finally entered Palestine.

In a small map which M. Vernes inserts in the text, he appears to place Kadesh at 'Ain Gades, and not, as is usual with our geographers, to the north-east of that site. He also considers that the route to Palestine through Edom and Moab did not start directly to the north-east from Ezion Geber, but first turned back along the eastern shore of the Akaba gulf to a place termed Presidio on the Peutinger map, opposite to Elath, near the present Kalaat el-Akaba. We may add, in conclusion, that the section of the Peutinger map might have been supplemented by a copy of the portion extant of the Madaba Mosaic depicting the same territory.

[1] In Deuteronomy xxxiii, 2, M. Vernes renders the end of the verse: "He shone forth from Mount Paran when He arrived at Kadesh Meribah." See Numb. xx.

XLI. *Land Ownership in Ancient Palestine and Egypt and the Jubilee Year.*

The Levitical laws prohibited the Jews in Palestine from possessing land as a permanent freehold, and thus prevented the assigning of long leases, because of the reversion of land tenancies to their original owners at each of the forty-ninth or Jubilee years.[1] There were certain exceptions, as of plots with houses thereon within walled cities, and Levitical property. The reason given for this enactment is definitely declared in Leviticus xxv, 23: "The land shall not be sold for ever; the land is Mine, ye are strangers and sojourners (or tenants) with Me." Thus, no absolute freehold could be given by man because the absolute title was Jehovah's, and He was the landowner of Palestine. He, by the laws given to Moses, by wise economical provision, determined all sub-leases granted by His tenants every forty-ninth or Jubilee Year, when all lands were restored to the same families as those to whom they had been allotted when the country was divided up among the eleven tribes, so that these *possessed* their plots as if perpetual tenants, although they were not the *owners* of them.

These regulations are very similar to the rules and ideas upon such matters prevalent in Ancient Egypt, wherein, strictly speaking, all the lands belonged to the Pharaoh as the deified human personification of Horus-Ra. There really was not any private ownership of land there, because the sole owner was the king. Notwithstanding this sort of regal legal subtlety in the flux of actual daily transactions in real estate, much of the soil along the Nile did remain in the private possession of certain families, especially priestly ones, for many generations, and the temple estates for even much longer periods. But the long lines of *de facto* hereditary occupants were not *owners*, but *possessors*. Yet they were so far owners that they could, and did, sell, mortgage, and bequeath their land, subject to certain taxes, or really royal or "fee-farm," rents, chiefly payable in kind or produce. These imposts were quite distinct from many other such, payable by the community in general.

It might be argued that land so disposable could scarcely be correctly defined as leasehold land at all, yet practically it was so, because, although the actual tenure was so secure, the rent, or its

[1] The word Jubilee is ultimately derived from *Yōbēl*, the long drawn out blast of horns and trumpets which announced the Jubilee Year.

equivalent land taxes, could be increased, and if these annual imposts were not forthcoming, the land reverted to the crown.[1]

Technically, the lands had been surrendered by some Pharaoh upon certain conditions of tenure, and were liable to be resumed, by his successor to the crown, if they were broken. The fact of this semi-insecurity of holding it—although for centuries the land had been in possession of certain families, or of others to whom these had disposed of it—was the cause of the priests' attempts to wring from the king charters assigning certain lands and their revenues as the price of favours bestowed by their prelates, such as certificates of his orthodoxy as a genuine member of the royal divine line of Horus, on his ascension to the throne, such charters making over the ground and its produce, or rents if sub-let, to the god of a special temple for its upkeep, subject only to strictly limited and non-augmentable taxes in perpetuity, or entirely free from such, so that all the usufruct went to the god.[2]

These remarks apply to the soil of Egypt as a whole, but in course of time there were within it other lands which had reverted to the deified king, called "royal lands." These were let to so-called "royal tenants" who were compelled to cultivate them carefully and were also permitted special privileges. They, at any rate in later times, appear to have been liable to surrender every five years, when they were allotted to the proposing proprietor who offered the highest rental.

In contrast to such practice, no Jewish king claimed any revenue from the land-holdings of his subjects by alleged divine or any other rights, and the redistribution of the land according to Hebrew legislation must have prevented many injustices of modern free-holders towards tenants, and vice versa. Thus no tenant would erect buildings or make expensive improvements for a short tenure unless assured of compensation from the landowner. On the other hand, if a non-original tenant was overcropping the land, it soon passed from his possession into the hands of its legal owner (under Jehovah) who would not let him have it again.[3]

[1] For the nature of the tenure of property, see the papyrus of the Great Petition of Peteesi, in the Rylands Collection at Manchester.

[2] Such contracts were between one god and the Pharaoh deity as Horus, so between equal parties and thus supposed undeterminable.

[3] The exhaustion of land by continuous cropping was wisely alleviated by the Sabbatical year regulations.

The Levites appear to have had certain privileges, precisely as the Egyptian priests obtained somewhat similar ones, but not upon the same grounds, the latter's claim being founded upon Egyptian polytheism.[1]

XLII. *The Capitols of Roman Palestine.*

Among the thousand prosperous cities which existed under the aegis of the mighty Roman Empire, a certain number bore the title of Capitolium, which was, as far as we know, only assigned to a town having a temple dedicated to Jupiter, Juno and Minerva, or a shrine of Jupiter Capitolinus. They were not necessarily the largest cities, but usually so; thus in Asia, Smyrna, Antioch on the Meander, Syrian Antioch and Nysa in Caria were Capitols. The evidence for a place being such is frequently numismatic, or epigraphical, and a careful search for existence of Capitol cities of Palestine has only produced proof for three. Of these, one is Diocaesarea (Sepphoris) to the north of Nazareth, for which we have the witness of coins. Thus, one of Antoninus Pius has on its reverse the design of a Capitol with statues of Jupiter, Minerva and Juno displayed. For Jerusalem, or rather Aelia Capitolina, we have the direct testimony of Dion Cassius. Upon the coins there is shown the Zeus temple, and on their reverse Jupiter erect between two figures, evidently Minerva and Juno. One of the latest of such coins was struck between April, A.D. 217, and April, 218. Finally, Neapolis (or Naplous) was a Capitol city. A coin of Caracalla shows on the reverse, statues of Jupiter, Juno and Pallas, and a text, Αὐρ(ηλίας) Φλ(αουίας) Νεαπολε(ως Μ)ητρ(οπολ) Παλ(αιστίνης?).

The coin referred to concerning Diocaesarea has upon its reverse ἱερας ἀσύλ(ου) αὐτον(όμου). So it was one of the cities upon whom the emperor had granted the privilege of autonomy, but was not then either a municipium or colonia.

[1] See further on this interesting subject H. Sottas, *La Préservation de la Propriété Funéraire dans l'Ancienne Égypte.* Also M. Moret in *C. R. Académie des Inscriptions*, 1916, "Dedications by Royal Decrees at Coptos," and "Local Administration under the Old Egyptian Empire" (in French). See "The Byzantine Servile State in Egypt," by H. Idris Bell, M.A., *Journal of Egyptian Archaeology*, 1917, p. 86.

REVIEWS AND NOTICES OF PUBLICATIONS.

The New Archaeological Discoveries and their bearing upon the New Testament and upon the Life and Times of the Primitive Church, by Camden M. Cobern, D.D., Litt.D. With an Introduction by Edouard Naville, D.C.L., LL.D., F.S.A. New York: Funk and Wagnall's Company, 1917.

Prof. Cobern's work falls naturally into two parts, the one dealing with textual, the other with monumental, or rather, in the stricter sense of the word, with archaeological discoveries. In the first part he is concerned with Greek papyri and other manuscripts, with special reference to their bearing on the New Testament writings. Even a few years ago it would have been difficult to interest the general reader on points of detail in connexion with textual problems of the New Testament. But thanks to the thousands of Greek papyri written before and in the first centuries of the Christian era, which have since been discovered in Egypt, the limits of the subject have been immensely widened and its interest proportionately increased. For it was recognized that the papyri are written in the language of the New Testament, and that Biblical Greek could no longer be regarded as a Hebraized product of its Jewish authors, but was the true vernacular of the period. Moreover, the series of Oxyrynchus volumes, which we owe to the labours of Drs. Grenfell and Hunt, form in themselves an inexhaustible mine from which illustrations may be drawn, not only to throw light on the New Testament writings, but also on the peoples for whom they were written; and these, of course, are supplemented by other collections. It was a happy thought of the author to describe the more striking religious documents which this vast literature has furnished, and to combine them with his account of the most important MSS. and versions of the New Testament. The second part of the volume deals with the monuments, inscriptions and other ancient remains, in their bearing on the life and times of the Primitive Church. Here Asia Minor takes the place of Egypt as the centre from which the most striking historical evidence has been forthcoming. As Prof. Naville points out in his introduction, if Asia Minor had been under other than Turkish

rule, it would rival Egypt as a field of excavation. But in spite of obvious difficulties, under which all archaeological work has been carried on, much has been discovered both by the spade and by exploration. Sir William Ramsay has made this branch of the subject peculiarly his own, and his volumes and papers, in which the results of his many journeys are recorded, appeal to a public beyond the circle of specialists. But here again there was ample room for a fresh survey of the field, which should combine the results of a number of scattered branches of research.

Prof. Cobern is to be congratulated on the manner in which he has carried out both these tasks. He does not claim for his work that it is more than a "semi-popular summary of important results," "a *corpus* of all the more fascinating facts and all the most beautiful and worthy sayings that have floated down to us from those opulent centuries in which the earliest Church was trained." His own interest and studies, supplemented he tells us by some experience in excavation, had qualified him for the task; and he acknowledges the sympathy and active assistance he has received from Prof. Naville, Dr. Victor Martin of Geneva, Prof. Flinders Petrie, Dr. Agnes Smith Lewis, Prof. Butler of the Princeton Expedition to Syria, and of other scholars on both sides of the Atlantic, who had read the whole or portions of the book in MS. We feel sure that the book, though written primarily for Bible teachers and ministers, will not fail to attract and interest a far wider body of readers.

The section that will naturally have greatest interest for readers of the *Quarterly Statement* is that headed "New Light from the Land of Palestine." We are glad to note that the author pays a fitting tribute to the work of that great American geographer and scholar, Edward Robinson, when referring to the three-volume edition of his *Biblical Researches* which appeared in 1856. Had space permitted he might perhaps have added that the first two volumes, which gave an account of his earlier journey of 1838, had long made his reputation, and had been awarded the Patron's Gold Medal by the Royal Geographical Society in 1842. The omission of Van de Velde's name from the list of pioneers is, of course, justified by the geographical rather than Biblical character of his researches. The work of the Palestine Exploration Fund is summarized, so far as it has thrown light on the author's period, and the work of other societies is also briefly referred to. In a book covering so much ground as Prof. Cobern's, a detailed treatment of all sections cannot be

expected, but perhaps in a future edition this short division of a chapter may be expanded. Meanwhile, in the greater part of Prof. Cobern's book, the general reader will find himself traversing much less familiar ground, from which he will view familiar facts in a new aspect. He will be helped in this by the excellent photographs with which the book is profusely illustrated.

L. W. K.

Opfer-ritus und Vor-opfer der Griechen und Römer, by S. Eitrem. (Jacob Dybwad, Christiania, 1915.) 8vo. 493 pp.

At first sight this Swedish work may appear to have little relation to Palestine or its antiquities, but its title does not do it full justice; it is really a study of the sacrificial customs of all ages and all countries, of which Palestine is not the least noteworthy. When sacrificial details are compared together, many remarkable parallels may be observed, and some striking divergences. In some departments it is only natural to expect such resemblances, because the same objects would awaken the same ideas in primitive minds. For instance, fire and water present obvious means of purification, and therefore we find them universally employed for that purpose in various rituals. In other departments the reason for the resemblances is not so obvious. It may only be due to community of origin. Many peculiarities of Ancient Greek ritual re-occur in Ancient Italic, and these again exhibit remarkable correspondence with points of Indian ceremonial; so that one is led to conclude that they really go back to a primitive Aryan source; and this is confirmed when we are able to adduce further parallels from the scattered and scanty traces of Slavonic, Teutonic, and Scandinavian heathenism. In like manner, the sacrificial observances of the different Semitic peoples are in general agreement with one another. Yet the Semitic and Aryan systems are not entirely distinct; they approach each other in many unexpected directions, and when we look still further afield, stranger parallels present themselves and leave us wondering whether they have arisen independently, or whether they have been transmitted from some common centre which can no longer be identified. Mr. Eitrem, as Professor of Greek at Christiania University, is chiefly concerned with the classical aspect of the problem; but, in endeavouring to elucidate it, he has collected together illustrative matter from all parts of the world, and has laid under contribution the religion, superstition, magic, and

mythology of many races. Many of his citations are drawn from our *Quarterly Statement*, which is such a mine of information regarding all things pertaining to the ancient and modern East.

Concisely stated, the thesis which Prof. Eitrem sets out to develop is that the sacrifices of the Greco-Italic peoples originated with offerings to the dead; and this ritual gradually evolved into the more elaborate mysteries and worship of the historical period.

It is the universal instinct of primitive man to provide for the dead as for the living. The body is buried with its weapons and ornaments, and at stated intervals offerings of food, etc., are made at the grave. This is what is called ancestor worship. Later, the dead are regarded with less of reverence and more of horror, and the ceremonies are regarded as being performed for the protection of the living. What was once a filial gift has now become a weapon of defence, and the living seek to appease the chthonic deities rather than the undistinguished dead. The increasing repulsion to the realm of death and darkness induces men to place themselves more prominently under the protection of the spirits of heaven and light; and thus it became more and more the tendency to dedicate the offerings to the deities of Olympus, the former ritual in honour of the departed being preserved more or less as a subsidiary, or introductory, accompaniment to the main sacrifice. Thus, in the Odyssey, when Ulysses seeks to consult the souls of the dead in Hades, he fills a trench with the blood of a victim. This is all that is necessary to attract the Shades, and it was probably the sole ceremony in primitive times; but, in addition to pouring out the blood, Ulysses offers a burnt-offering to propitiate Pluto and Proserpine, the infernal deities.

Thus the Swedish Professor has set himself the task of analysing the ritual of sacrifice as it existed in the historic period, and refer it back to its constituent elements. This, of course, leads us into the realm of anthropology, for the classical record no longer suffices, and Prof. Eitrem endeavours to illustrate his theory with a great wealth of examples, which must have absorbed great energy and industry in collecting together. For convenience of discussion, the work is divided into sections, treating successively of the circumambulation of the altar; the use of water, whether pure or otherwise; fire and burning; fumigation and incense; meal offering; and the usages relating to salt, hair, and blood.

E. J. P.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.

HEBREW.

Hebrew.	English.	Hebrew.	English.
א	’	כ ך	kh
ב	b	ל	l
ב	bh	מ ם	m
ג	g	נ ן	n
ג	gh	ס	s
ד	d	ע	‘
ד	dh	פ ף	p
ה	h	פ	f
ו	v, w	צ ץ	z
ז	z	ק	k
ח	h	ר	r
ט	t	ש	sh
י	v	שׂ	s
כ	k	ת	t
		ת	th

ARABIC.

Arabic.	English.		Arabic.	English.
ا	’		ض	d
ب	b		ط	t
ت	t		ظ	tz
ث	th		ع	‘
ج	g	or j in Syrian Arabic.	غ	gh
ح	h		ف	f
خ	kh		ق	k
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	z		ي	y

Long vowels marked thus :—ā, ē, ī, ō, ū.

THE

PALESTINE EXPLORATION FUND.

ANNUAL GENERAL MEETING.

The Annual General Meeting this year, as during the past three years of the War, will be held for business purposes only at the Offices of the Society, at 2, Hinde Street, in June. The date of the Meeting will be advertized as soon as it is arranged.

NOTES AND NEWS.

Among the many useful accounts of the historical, geographical, and other features of the sites reached by our army in Palestine, special mention may be made of the summaries in *The Near East* (Dec. 21, 28, Jan. 5, 18, Feb. 8, March 1, 15) by Dr. E. W. G. Masterman, who has also produced a handy booklet on *The Deliverance of Jerusalem* (see p. 52). *The Near East* also contained a special article on the deliverance of "Jerusalem the Blessed," by Miss Blyth (Jan. 25). It may be added that Lieut.-Com. Victor L. Trumper, our Hon. Sec. in Port Said, forwards us a copy of *Historical Sites in South Palestine* (see p. 52); it is to be followed by a sequel on *Historical Sites in Central Palestine*. The attention of our readers may also be drawn to the interesting account by Dr. Duncan Mackenzie—whose previous work for the Fund will be familiar to them—of the Port of Gaza and Excavation in Philistia (below, pp. 72–87).

Apart from the war, there is considerable interest in the Zionist plans and ideals for the future. These include, as is now very well known, the proposal to establish a Jewish University in Jerusalem. The land purchased was at one time the property of the late Sir John Gray Hill, of Liverpool, and lies on the Mount of Olives,

on the highest point in the hills which stand about Jerusalem. The site is one of the most historic and beautiful, and it is in every way appropriate that to the various archaeological and other schools of learning and research in Jerusalem there should some day be added a Jewish University.

It is also now well known that a Commission has been chosen to represent the Zionist organization, and act as an advisory body to the British authorities in Palestine in all matters relating to Jews, or which may affect the establishment of a national home for the Jewish people in accordance with the declaration of His Majesty's Government. The objects include co-ordination of relief-works, the further establishment of friendly relations with the Arabs and other non-Jewish communities, the collecting of information upon the further development of Jewish settlements and of the country in general, and the enquiry into the feasibility of the scheme of establishing a Jewish University.

A civilian, who was able to enter Jerusalem three hours after General Allenby's entry, has given an account of his experiences, and we are permitted to quote from his letter several paragraphs which will interest readers of the *Q.S.* :—

"I was most fortunate in being permitted to travel from ——— to the Junction section, a distance of thirty miles, on the captured Turkish Railway, and I must be careful not to divulge 'trade secrets' here which I know would be most interesting to every reader. The night was spent at the Junction, where every kindness was shown by the Y.M.C.A. secretary. The following morning I got to Jerusalem, a distance of about thirty-four miles, by means of motor ambulance, motor lorry, A.D.M.S. car, mule ambulance (2), and Divisional Ford car. The courtesy and kindness of the various sections of the forces cannot be too highly praised for the assistance rendered.

"By the *Daily Mail*, Dec. 14th, I see that it was officially announced that Jerusalem was taken. It fell into our hands at 10.45 on Sunday the 9th. Forty-eight hours later, General Allenby and his staff, in the usual unpretentious British fashion, entered the city, and a simple ceremony was held, in which the keys of the city were handed to the General. He ascended the steps of the late

Turkish municipal buildings and read the crisp Proclamation that the city of all sects had been taken over by His Majesty's forces. The band played the National Anthem, and the city that has been crushed by Turkish despotism for 500 years went into ecstasies of delight.

"Quite unknown to me at the time of this happening, I arrived three hours later to find the roadways and streets thronged with thousands—I might accurately say tens of thousands—of Jews, also Moslems and Christians of all nationalities. I was told that same afternoon that young men had appeared in public for the first time for two years from their hiding-places, lest they should be taken for military service. I also learned that most of them had buried their good clothes and finery since the outbreak of war, in hopes of this coming day of liberation! It was a surprise to me to learn that I was the first European civilian to enter the city after its evacuation by the Turks, and one other interesting item, that the special favour was granted to me by the Governor to send the first unofficial telegram to the Bishop in Jerusalem to say that the palace and Cathedral were in perfect order, and in readiness for occupation.

"Of course, the primary object of my visit was to ascertain the true state of the people, especially the poorer classes, in the interests of the Syria and Palestine Relief Fund. It is only fair to the Turks to say that, in all my investigations, I could find no trace of their having destroyed any property excepting the premises of the British Ophthalmic Hospital, which they apparently used as an ammunition dump, and blew up before they surrendered the city. There had been no scourge of cholera and typhus, such as we had been given to understand from time to time. Many, I was told, died from typhus and other diseases due largely to the privations and intense cold of the winters 1915–16. I must not here touch on the needs of the destitute, but I may say that the military are doing all necessary in the line of food and work, and are employing the people, especially the poorer classes, for repairing the roads . . . .

"An hour after reaching Jerusalem I was inside the Bishop's palace, and was delighted to find that the (Turkish) Governor had been in residence until a few days before, and everything was in perfect order . . . . . The seals on the doors of the Cathedral had only been broken the day before, and no one had been inside since the few days after the outbreak of war. I found the hole in St. John's Chapel where the Turks had dug for cannon! . . . . .

I visited the cemetery, and found that sixteen of our boys, who had been in the Gaza stunt of April, had been buried there, and black crosses with their names had been erected over them by some Jews. . . . . The L.J.S. Hospital is the headquarters of —— Division, and it may interest Dr. Wheeler to know that General Allenby slept one or two nights in his bedroom. I was shown over the whole place by the Adjutant, who asked me to assure Dr. Wheeler that they would take every care. . . . . I was so sorry not to have had time to visit the only two Englishwomen who had remained at Jerusalem all the time. My forty-six hours were filled to the last moment. . . . . ."

It is also gratifying to learn that previous reports as to the loss of life and property in Southern Palestine had been somewhat exaggerated. Moreover, the Turks had little time, in their rapid retreat, to drive off the inhabitants or remove supplies. Gaza, however, has suffered terribly, and about four-fifths of the olive-plantations in the vicinity have been cut down. "What makes this wanton destruction all the more deplorable is that many of the trees there are centuries old."

Canon Livett, Wateringbury Vicarage, Maidstone, would be glad to hear of a copy of the Jerusalem Volume and portfolio of photographs of the Survey of Western Palestine, for sale.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865–1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865–6; the explorations at Jerusalem, 1867–70; the expedition to the Desert of the Exodus, 1869–70; the survey of Western Palestine in 1871–7; the survey of Eastern Palestine in 1881–2; the geological expedition and survey of the Arabah in 1883–4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913–14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary, post free 3*s.* 6*d.*

The Committee are bringing out a new edition of the ($\frac{3}{8}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and will be, primarily, a travellers' map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually

surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map will be 7*s.* 6*d.* If desired, the map can be mounted on linen to fold, or on rollers, 15*s.* Subscribers' price, 12*s.* 6*d.* Postage extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and a list, with the price of each volume, has been prepared, and can be obtained on application.

Recent additions to the Library, by purchase, include: –

Hadriani Relandi Palaestina ex Monumentis veteribus Illustrata Trajecti Batavorum, ex libraria Guilielmi Broedelet. MDCCXIV.

Palaestina ex Monumentis veteribus Illustratae; Liber Primus, In quo de Palaestinae Nominibus, Situ, Terminis, Partitione, Aquis, Montibus, et Campio Agitur; Liber Secundus, In quo agitur de Intervallis Locorum Palestinae. (The two volumes bound in one: maps and illustrations.)

Samuelis Bocharti Geographia Sacra cujus pars prior Phaleg de Dispersione Gentium & terrarum; pars posterior Chanaan de Coloniis & sermone Phoenicien. MDCLXXIV.

The list of books received will be found below, pp. 52–54.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5*s.*; unbound, 3*s.* 6*d.*

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

Plaster casts of the raised contour maps (large and small) of Jerusalem have been prepared and can now be had on application. The horizontal scale of the large map is $\frac{1}{2500}$ and the total dimensions are 5 feet by 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3*s*. Case and packing extra. The scale of the smaller map is $\frac{1}{10000}$ and the size 20 inches square. Price without addition of early walls and streets £1 5*s*.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions without further delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1917 is published in the Annual Report now issued.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s*., by post 6*s*. 4*d*.

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now on sale, price 6*s*. The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s*. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Proceedings of the Society of Biblical Archaeology: Vol. XXXIX, Part 7 : The Manna of the Israelites, by Rev. W. T. Pilter ; Vol. XL, Part 1 : The Covenant Ceremony among the Hebrews, by E. J. Pilcher.

The Deliverance of Jerusalem, by Dr. E. W. G. Masterman (Hodder & Stoughton, 1918. 1*s*. net).

The Lancet: 23 Feb., 1918 : Jerusalem from the point of view of Health and Disease, by Dr. E. W. G. Masterman.

Historical Sites in Southern Palestine, with a brief account of Napoleon's Expedition to Syria, 1799, by Lieut.-Com. Victor L. Trumper (Port Said).

Bible Lands: Quarterly Paper of the Jerusalem and the East Mission, Jan., 1918.

The Expository Times, Dec., 1917 : The Archaeology of the Book of Genesis, by Prof. Sayce ; Jan., 1918 : The Babylonian Paradise and its Rivers, by Dr. T. G. Pinches.

The Scottish Geographical Magazine: Vol. XXXIV, 1-3 ; March : South Palestine, Some notes on historical geography, by Capt. W. R. Kermack.

The Irish Theological Quarterly, Jan., 1918.

Studies: Dec., 1917. March, 1918 : Ancient Nineveh, by Dr. E. Power, S.J.

The Gospel Problems and their Solution, by Joseph Palmer (Allenson, London, 1899).

The Two Witnesses, by Joseph Palmer (Stockwell, London, 1912).

Palestine: The Organ of the British Palestine Committee: articles on Jewish colonies, Zionism, the war in Palestine, etc.

The Zionist Review.

The Case of the Anti-Zionists: A Reply, by Leon Simon.

The American Journal of Archaeology, XXI, 4 : Ancient Orientation Unveiled (*continued*), by A. L. Frothingham.

The Homiletic Review, Feb., 1918 : The Religious Significance of the Capture of Jerusalem, by Prof. L. B. Paton, Ph.D.

Art and Archaeology, Dec., 1917 : Through the Wilderness of Sinai (*illustrated*), by Willard H. Robinson, Jr.

"The Worship of Tammuz" (*Journal of Biblical Literature*, XXXVI), by Dr. John P. Peters.

Journal of the American Oriental Society, XXXVII, 2 : Arabs and Turks, by J. F. Scheltema.

Journal of the Society of Oriental Research, I, 2, Oct., 1917.

The American Journal of Philology, XXXVIII, 4.

The Biblical World.

The Jewish Quarterly Review, Jan., 1918.

The Hebrew Christian Alliance Quarterly, Jan., 1918.

See further below, p. 54.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

From the late Prof. Hull, presented by Miss Hull, the following views, maps and reprints :—

2 Coloured geological sections across Palestine and Sinai.

1 Map, Palestine and Egypt : scale 1 inch to 10 miles.

1 Map of Sinai Peninsula : scale 1 inch to 10 miles.

1 Egypt and Basin of the Nile : scale 1 inch to 12 miles.

1 Map of Lower Egypt, Arabia Petraea, and Palestine.

1 Coloured diagram of Mount Sinai.

1 Large view of Erweis El-Ebeirig.

1 Large view of the Dead Sea from the Moabite shore.

1 Large view of Nagb Buderah.

17 Photographs and views of the Convent of St. Katherine, Mt. Sinai.

1 Map of the Isle of Wight.

1 Ordnance survey of England and Wales.

1 Coloured Map of Britain in A.D. 664.

The Great Submergence.

The Physical History of the Norwegian Fjords (2).

Notes on the Expedition sent out by the P.E.F. in 1883–4 *to Arabia and Western Palestine.*

Aperçu de la Structure Géologique de l'Arabie Pétrée et de la Palestine.

Holy Scripture illustrated and confirmed by recent discoveries in Palestine and the East.

Where is Mount Sinai?

The proposed scheme for embanking the waters of the Nile at Assouan.

The Geological History of Egypt and the Nile Valley.

On the spread of existing animals through Europe and to the islands of the Atlantic.

On Dr. Nansen's Bathymetrical researches in the Arctic Ocean as compared with those in the Atlantic Coast of Europe.

Mrs. W. D. White has presented a box containing 54 lantern slides of the Holy Land, including beautiful reproductions of some of Tissot's pictures.

Mr. Ernest Boughton has presented to the Society a set of 364 photographs, taken by the Society during the early years of its work in Palestine.

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

Duc de Luynes, *Voyage à la Mer Morte* (1864) ; published about 1874.

K. von Raumer, *Der Zug der Israeliten.* (Leipzig, 1837.)

L. de Laborde, *Voyage de l'Arabie Pétrée* (1829).

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

For list of authorized lecturers and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of to be applied towards the General Work of the Fund ; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

HYGIENE AND DISEASE IN PALESTINE IN MODERN AND IN BIBLICAL TIMES.

By Dr. E. W. G. Masterman.

(*Continued from Q.S.*, 1918, p. 20.)

Chapter II.—*The Climate and Water Supply in relation to Health and Disease.*

It is not always realized that Palestine belongs to the sub-tropical zone, and lies farther south than not only every part of Europe but also of most of Morocco and Algiers, of all Tunis, and of the whole of the United States of America with the exception of Florida and parts of Texas and Louisiana. The latitude of Jaffa (32° N.) is practically that of Amritsar in India and Shanghai in China. Moreover, in the great central rift of the Jordan Valley the climatic conditions must be described as tropical.

The land as a whole is fairly well supplied with rain, but the rainfall is very unequally distributed throughout the year, extending as it does over little more than six months. January, February, December and March are—in this order—the wettest months; there may be fairly heavy showers in October, November, April and, exceptionally, even in May. It is very unusual for any rain to fall in June, July, August and—except quite at the end of the month—in September. The amount of the rainfall is liable to considerable annual fluctuations and varies with the altitude. In Jerusalem, regular daily observations have been taken since 1860. The heaviest season's rainfall was 42·95 inches in 1877–78, and the lightest 12·5 inches in 1869–70. The mean annual fall is about 26·5 inches. There seem to be cycles of greater and lesser falls, dry spells and wet coming in groups, but no definite rhythm has been observed. In the Maritime Plain, observations have been taken at Jaffa (P.E.F.) and at the German colonies of Sarona and Wilhelma, and in the

Jordan Valley at Tiberias (P.E.F.) and at the Jewish colony of Melhamiyeh. The rainfall in the Maritime Plain is less than in Jerusalem—perhaps about 25 per cent. less—and that in the neighbourhood of the Lake of Galilee still less. Fortunately, these regions are far less dependent upon rainfall than the mountain districts. We have no regular observations recorded in the Dea Sea district, but the rainfall is very much less than in any other part of Western Palestine. On the edge of the eastern plateau there is a rainfall comparable with that on the highlands to the west, but it is only a fringe of a few miles which is so benefited. Where once the water-parting is passed and the gentle eastward slope begins, the rainfall rapidly diminishes in amount, and it is very scanty indeed east of the Hedjaz Railway.

In the late summer heavy clouds come up from the west, and during many nights the higher lands—especially in the north—are drenched in "dew" which does much to fatten the grapes and olives.

In the highlands the springs, though not infrequent, are seldom copious, and in many parts the people of the land have from early historic times resorted to cisterns to store the rain, both for their domestic use and for their vineyards. In Jerusalem, the water of the intermittent spring 'Ain Umm ed-Deraj, "the Virgin's Spring" (Gihon of the Old Testament), and of the deep-lying spring in Bîr Eyyub (En-Rogel of the Old Testament) is brackish and impregnated with sewage. I have examined samples of both these waters and found abundant chlorides, free ammonia and nitrites. The main source of drinking water is consequently the numerous rain-filled cisterns—public and private—which have been excavated in the rock or, in parts of the city, in the overlying soil. In Roman times—perhaps even somewhat before—two systems of aqueducts, known respectively as the "High Level" and "Low Level" aqueducts, brought water from the neighbourhood of Wady Artas, where to-day the three great reservoirs known as "Solomon's Pools," now much out of repair, bear witness to the thoroughness of these great "waterworks." Wady Artas is $7\frac{1}{2}$ miles directly south of Jerusalem, but the low level aqueduct, which alone remains more or less complete, ran 13 miles along the hill sides to reach the city. Two additional systems of aqueducts brought a supply also to these pools, a chain of wells connected up by an aqueduct, known as a khariz, which enters the Wady Artas by a deep rock-cut tunnel, and an aqueduct, similar in construction to the low level aqueduct, which

runs 28 miles along the hill sides from Wady Arrūb—only 5 miles to the south in a direct line. Both these extensions have been long out of repair, but from the springs in Wady Artas, by utilizing the low level aqueduct in part and replacing it with a 4-inch iron pipe elsewhere, a feeble stream of water still (at any rate before the war) reaches Jerusalem. From this pipe the inhabitants of the city are able to fill their vessels with water of a fair quality, but it is a poor enough supply for a great city. Before this 4-inch pipe supply was introduced, an attempt was made to supply the needs of the city—then urgent through a poor season's rainfall—by bringing water in tanks by rail from the spring at Bittir—the next station to Jerusalem on the Jerusalem-Jaffa Railway. European residents were accustomed in years gone by to have water brought in jars or tins from the abundant fountain at 'Ain Kārim, but this has often proved unsatisfactory as the bearers are untrustworthy.

As far as health is concerned there is not much wrong with well-stored cistern water. It is a little "flat" but has none of the disagreeable taste of rainwater in European cities, which is contaminated by a smoky atmosphere. Careful people ensure cleanliness of the roofs by allowing the first day's rainfall in each season to run away for a few hours. Cisterns must be periodically cleaned out, but it is surprising how small is the sediment deposited in even the largest cistern, where only the roof-water is collected. Most cisterns are rock-cut and carefully cemented with an impermeable cement, in the making of which the ground-up fragments of broken—often ancient—pottery are used. Water so stored, if originally pure, keeps sweet and good for a long while and, when the sediment is settled, is quite bright and clear, although a Pasteur filter shows that there remains constantly a small quantity of undissolved earthy impurity. In some respects, the system of private cisterns is probably safer than a doubtfully-managed public supply. A water-borne disease, such as enteric fever, cannot be carried all over the city. On the other hand, the small cisterns in the houses of the poor not infrequently leak, and those in the city, being often made in the soil, may become infected with sewage. They are also mostly open and, on this account, liable to contamination from many sources. Mosquitoes—*Anopheles*, *Culices* and *Stegomeyer*—breed in them in countless numbers, and the *Anopheles* are especially dangerous as the carriers of malaria. Cisterns should be systematically inspected, repaired and kept closed to the entry of mosquitoes. The only satisfactory plan

is to provide them all with pumps instead of the primitive hand-buckets let down through a wide, open well-mouth.

The Syrian native esteems "living" (spring) water very highly, but I have known people, accustomed to the soft rainwater of Jerusalem, who were digestively upset by drinking from the beautiful springs of Nablūs, the water of which is very hard from a high percentage of lime and magnesium salts.

In the villages water is, if possible, brought from springs, even at a considerable distance, for drinking purposes, but in the late summer in many places the fellahīn and bedawīn have to make shift with water of a very inferior quality, obtained from anywhere they can get it.

With regard to the temperature, there is a great difference between various parts of the land. Upon the high mountain plateaux of Judæa and Galilee, in parts of Central Palestine, and in much of the higher lands east of the Jordan, the winter months are bracing, though the spells of heavy rain, lasting often a week or more at a time, are trying in a land where the dwellings are built rather for heat than cold, and where fuel is scarce. To many of the poor the winter is a time to be endured with the reflection that it does not always rain. Between the bouts of rain are spells of bright sunshine and pleasant warmth. At times at Jerusalem, Hebron, and such mountain elevations, snow falls heavily, and occasionally lies on the ground for some days. It is welcomed by the agriculturalists, as the slowly melting snow thoroughly moistens the soil.

The mean temperature in the shade in Jerusalem during the three colder months (January, February and March) is 48°·7 F.; in the Maritime Plain (Wilhelma) 56°·4, and by the Jordan (Kasr Hajla) 69°·2. During the six months for May to October (inclusive) the mean in Jerusalem is 71°·6, in the Plains 76°·9, and by the Jordan 91°, but this hardly conveys an idea of the actual heat experienced. The mean of the maximum temperatures in the shade of the four hottest months is 84°·3 in Jerusalem, 96°·4 in the Plains, and 112°·5 at the Jordan. In Jerusalem itself, though temperatures over 90° are common in the summer, temperatures over 100° are infrequent.

The heat in the higher parts of Palestine is much mitigated by the cool westerly breezes which, with considerable regularity, blow from the middle of the forenoon until some time near sunset, and a north-westerly breeze is very common all the summer night,

making the hours of sleep refreshing. The most unhealthy and disagreeable days are those when the dry, hot sirocco blows from the south-east ("a dry wind of the high places in the wilderness," Jer. iv, 11), sometimes for several successive days and nights. At such times those who have good stone houses keep the windows and doors closed, and to step outside from such a house is like stepping into the neighbourhood of a furnace. The wind is intensely dry and, at times, loaded with fine desert dust, producing a haze; vegetation languishes, the leaves droop, and most people—especially, perhaps, Europeans—feel varying degrees of discomfort. During and after a bout of such a wind, the increase in "fever" and other illnesses is marked. May, just after, and September and October just before the rains, are the worst months. In midsummer sirocco is rare, and in the winter the south-east wind, though dry, is cold and bracing.

Taking Palestine as a whole, for those who do not mind a fairly high temperature in summer, the clear pure air and cloudless sunshine are very enjoyable. Compared with Egypt the highlands of Palestine enjoy a better summer climate for Europeans, though falling far short of some parts of the Lebanon. But even so, in my experience, all the Europeans I have known have been benefited by occasional change to the more temperate zone, and some ladies find residence in high altitudes, such as Jerusalem, trying to the nervous system. In winter the coast and the Jordan Valley, *e.g.*, Tiberias and Jericho, are delightful; the latter, however, for three or four months only, and even then special precautions must be taken against malaria.

Mention must be made here of local means provided by nature of treating disease. Many have found the Dead Sea water beneficial for rheumatism, but more definitely medicinal in their properties and more sanctioned by the custom of centuries, are the hot sulphurous springs which occur at many places in the land. The groups of springs at Tiberias, the valley of the Yarmuk, and in the Wady Zerka Ma'an, a valley opening into the Dead Sea from the east, were all famous in Roman times as health resorts, and are all still used by the indigenous inhabitants. Only at Tiberias has any attempt been made at providing accommodation for the bathers, and that is ill-managed and far from clean. It is to be hoped that any new régime in Palestine will recognize the value of these sites for the sick, and make arrangements that they may be used to full advantage under proper medical supervision.

The question may well be asked at the present time how far has Palestine a climate suitable for Europeans wishing to make permanent homes there? At present malaria and other diseases are recurring scourges which greatly increase the danger and discomfort of those who would live there. But supposing these can be in places banished and in others mitigated, what is likely to be the effect on the European and his family who make the land their home? My impression is that in the higher mountain regions many Europeans may with care live comfortably, if they learn to restrain their energies, especially in the hot months, and their children can, with special precautions, be reared in health. I have my doubts as to whether a succession of generations, where the children do not have the benefit of visiting Europe for a period of years in their youth—as is the case with most Europeans to-day—would grow up such a sturdy stock as those reared in northern climes. In the Maritime Plain European families, especially young children, would probably suffer from the much prolonged sub-tropical heat, and visits to the highlands part of each summer is desirable if possible. Schools for such children might advantageously be situated in the mountains.

Most of the Jordan Valley is quite unfit for European families. It is intensely malarious, and this disease is unlikely to be eradicated here. Though the individual—the hardy adult workman, whose work lies there—may, by living in a mosquito-proof house and taking quinine, protect himself, it is no place for a family except for a few months in winter. The families of those whose work lies there should live in the mountains, and ready means of access, by tram or train, should be provided for the overseers. In the deepest parts of the Jordan Valley, *e.g.*, round Jericho, etc., the actual manual labourers should, I suspect, be of negro stock, as are so many of the people there to-day.

Chapter III.—*The Common Diseases of Palestine and Syria.*

The most characteristic and important of the diseases of Palestine is **Malaria** in its various manifestations. Practically speaking, it occurs all over the land and affects every class of its inhabitants. It is very prevalent in Jerusalem, especially in late summer. Recent investigations have shown that during these months (August to October) 27·30 per cent. of all the children actually attending school have malarial parasites in their blood; and on examination,

the blood of 7,771 persons of all classes and conditions revealed parasites in 26·7 per cent. The percentages were remarkably divided, being 40·5 per cent. among the poor Jews, 31·1 per cent. among the Moslems, 16·4 per cent. among the native Christians, and 7·2 per cent. among the Europeans. Practically, the percentage is an index of social environment and hygienic surroundings, the Europeans in particular having learned the lesson of prevention and early cure. Malaria occurs, though as a rule to a lesser extent, in all the towns and villages in the mountain region, especially those bordering on the Jordan Valley.

The incidence of malaria is now known to depend very largely on the water supply of a district and the nearness to areas where the fever lingers longest throughout the year, because the healthy are infected from the sick through certain kinds of mosquitoes, which pass the larva and pupa state of their lives in water. Five species of the sub-family *Anophelinae* have been identified in Palestine, all of which are probably malarial-parasite carriers, viz., *Anopheles Maculipennis* (the common *Anopheles* of Jerusalem), *Pyretophorus Palestinensis*, *Pyretophoris Sergentii* (only as yet identified in Galilee), *Myzorhynchus Pseudopictus* (common in the Huleh marshes), and *Cella Pseudopictus*. Of these the first two are the most widely distributed and important. The usual situations of breeding of the larvae of these mosquitoes are the marshy pools and sluggish streams of the low lands; in the neighbourhood of Jaffa and at many places on the coast, especially around Caesarea and the neighbouring district, such semi-stagnant pools occur in numbers. In Jerusalem, the larvae of the two first-mentioned varieties breed in countless numbers in the semi-closed rainwater cisterns attached to almost all the houses, and it is therefore little wonder that malarial fevers are there continuously propagated. There are many villages and small towns where there are no suitable breeding grounds, and in such places malarial fevers are rare. The forms of malaria are the Tertian (occurring every third day, that is, with one day's interval), the Quartian (with two days' interval), and the Tropical, or double Tertian, where the fever is remittent but not intermittent. The only satisfactory means of distinguishing the three forms lies in microscopical examination of the blood in all cases. This we did for one whole year in all cases coming to my hospital, as far as possible on the first occasion of any given attack of fever. Out of 2,166 such cases, we found parasites in 46·5 per cent., and of these cases

25·5 per cent. had Tertian parasites, 27·4 per cent. Quartian parasites, and 47·1 per cent. Tropical or malignant malarial parasites: many cases were doubly infected, and some had all varieties at one time. Almost all the Tropical cases occurred in the hot months, July to November, and no fresh infections occurred in the cool weather, because this particular parasite cannot develop in the body of the mosquito in so cool a temperature. Were it not for the continual re-infection of the inhabitants by people returning fever-stricken from the tropical Ghor, this, by far the most dangerous form of malaria, would die out in the mountains. The closing of cisterns, the destruction of the larvae by putting a small quantity of petroleum on the surface of the water (which in no way spoils the water for drinking purposes if the water is taken from some depth by means of a pump, and in any case evaporates in a few hours), and the isolation of the sick within mosquito-proof curtains or buildings, are some of the means which have already been introduced to diminish infection. The prophylactic use of quinine has also been tried with considerable success. In the case of many European houses, the use of wire netting for windows and doors has greatly reduced the number of these pests and almost entirely prevented malaria. The systematic carrying out of well-recognized measures might reduce malaria, in Jerusalem at any rate, to a minimum. The loss of life, particularly infant life, through malaria is terrible; in many districts every infant in arms will be found to have an enormous "ague cake" (enlarged spleen), to be anaemic and often dropsical. The anaemia caused by malaria lays the victims open to infection by various other diseases on account of their reduced constitutional resistance, and makes them anxious cases for surgical operations as they are specially liable to haemorrhage. Malaria is thus directly and indirectly responsible for more deaths among children and young adults in many parts of these lands than any other disease. During recent years a number of cases of **Blackwater fever** have occurred: they have been almost exclusively among Europeans—Germans and immigrant Jews—and chiefly in the "colonies" around Jaffa or in the upper end of the Jordan Valley. In some years the disease has assumed a great virulence and the mortality has been very high. Even in Jerusalem cases occur from time to time among the residents.

Enteric fever, always endemic, at times occurs in epidemics. It is particularly fatal to Europeans; doubtless many of the native

children suffer from mild attacks in infancy and are, later in life, more or less immune. Of other fevers, typhus, influenza, and (on the coast) Dengue fever all occur in epidemics. Sporadic cases of Malta fever are seen at times, and also *Spirillum* (relapsing) fever. Measles, rubeola, mumps, whooping-cough, and chicken-pox are almost always to be found among the children; the first-mentioned at times bursts forth with startling severity.

Smallpox when it sweeps through the land, has a very high mortality; vaccination is but half-heartedly carried out even in the large towns, and scarcely at all in the villages. I have known cases of unvaccinated Europeans—travellers and residents—being fatally attacked. Inoculation is still resorted to at times, with terrible results.

Scarlet fever appears to have been recently introduced, and its toll of victims in the towns has been enormous.

Diphtheria occurs from time to time, but probably less so—paradoxically enough—than in the more sanitary cities of Europe.

Dysentery is most commonly a complication of malarial attacks, but acute (amoebic) dysentery also occurs not infrequently, a large proportion of the cases being fatal. Tropical abscess of the liver is by no means uncommon, as a sequela of dysentery.

Cholera, known to the natives as *howa el-asfar* ("the yellow wind"), appears in severe epidemics at intervals, with an enormous mortality. In nothing does the fatalism of the ignorant natives appear more prominently than in their attitude towards this disease. In spite of all warnings, they will wash the clothes of cholera patients in the village water-supply; at Tiberias, during the terrible epidemic of 1902, many of the people could not be induced to drink the boiled water freely and liberally supplied to them by the resident Scotch doctor, but used this for washing their clothes and drank of the sewage-infected lake-water at their doors. It is not wonderful that the epidemic decimated the town. Fortunately, epidemics of this disease have been rare during the last half-century.

Plague has not occurred in epidemic form in Palestine since the first third of the nineteenth century, though sporadic cases have been detected and isolated at the ports; in earlier ages it swept over the land with terrible effect.

Erysipelas is by no means uncommon among the town-dwellers, many cases contracting infection at the site of the "issues" the people make and keep permanently open on their arms and elsewhere

with the idea of benefiting their chronic eye-diseases. Tetanus occurs occasionally, and cases of hydrophobia from the bites of camels, jackals and cats, as well as pariah dogs, occur annually. The Turkish Government, through the local authorities, assist all such cases, when needing financial help, to go to Egypt or Constantinople for treatment by the Pasteur method, and just before the war the "International Health Bureau" established a small "Pasteur Institute" in Jerusalem, but the fellahin have but little belief in any European assistance in this disease.

Acute rheumatism is fairly common, and is responsible for a large proportion of the cases of valvular disease of the heart. Such cases do badly on account of the poor food, the anaemia produced by malaria, and, in the cases of women, the very youthful age of marriage, frequent child-bearing, and hard life generally. The closely allied disease, chorea (St. Vitus's dance), is not uncommon.

Chronic rheumatoid arthritis is commoner among the Jews and other European residents than among the fellahīn. Next to malaria the disease germ most responsible for death in Palestine and Syria to-day is **Tubercle**. The increase in tubercular disease in the land during the last few years has been appalling. Tubercular disease of the lungs (*phthisis*), of the bowels (*tabes mesenterica*), of the bones and joints (producing caries of the spine, hip disease, etc.), and of the lymphatic glands, occur everywhere. Cases of **Phthisis** (consumption) are often exceedingly acute, even when pure air and a semi-outdoor life are secured. This is due, doubtless, in many instances, to the mistaken kindness of friends, who quietly allow patients to refuse nourishment when there is a disinclination for food. There is a growing dread of infection in this disease, and many poor sufferers are shockingly neglected by their relatives, who are afraid to associate with them. There might be a fine field for philanthropic effort in the establishment of efficient sanatoria for such cases. There is already one such in Syria, in the mountains north of Beirut. The increase in phthisis is no doubt partly due to the great number of cases of this disease which have been sent to the land from other countries. Jews from Russia, so infected, used constantly to arrive, advised by their doctors to try the pure air of Syria. Doubtless, too, many dwellings become riddled with tubercle bacilli from cases of advanced disease, who pass months crouched up in dark corners, spitting infective sputum all over the floor, and in a state of filth and neglect. A great deal of tuberculous

meat, which is rejected as *tarīf* (ritually "unclean") by the Jews, is freely sold among other classes. Oxen and cows are not readily killed while useful, and their failure of strength in ploughing or in milk-production is often due to tuberculous disease; they are thus peculiarly liable to come into the hands of the butcher in that condition. With respect to tubercle of glands, bones and joints, it is safe to say that the majority of the severe operations performed by surgeons in Palestine are for the treatment of such conditions. Caries of the spine, producing the crook-backedness of Lev. xxi, 20, is by no means rare. It would appear to be considered a merit among the Jews for a man to marry such a deformed woman.

Leprosy is not a common disease but it infects all classes—Moslems, Jews and Christians: there are in all Palestine not more, perhaps, than 250 lepers, most of them segregated in Jerusalem, Ramleh, Nablūs, or Damascus, where they live in houses provided by the Government. The fact, however, which the writer has recently observed, that a good many cases are to be found unsuspected among the villagers in some parts of the land, makes the above estimate a little uncertain. The disease occurs very sporadically without any evident cause. For practical purposes it may be considered incurable, though the rare cases of the pure "anæsthetic" form—where the peripheral nerve trunks are chiefly involved—live many years, and, after a time, the disease may cease to progress. Tubercular or "mixed" forms, in which the skin is invaded by nodules of new inflammatory deposit produced by the presence of masses of leprosy baccilli, are much more rapidly fatal. Seven or eight years is the average length of life from the time when the symptoms are first recognised. The later stages of this disease are, in this—the common—form of the disease, attended by horrible mutilation. The fingers and toes, and sometimes portions of the arms and legs, ulcerate away; the eyes are always affected and the eyelids are distorted: the nose, cheeks, mouth and especially the palate, are swollen and ulcerated; the face gradually loses it expression, and often becomes an object of horror; the voice becomes hoarse, and, at times, reduced to a whisper, through ulceration of the vocal cords. In the last stages the man is really a "mass of corruption," but fortunately for him the intellectual powers are gradually dimmed, and the poor victim does not realize his position. In purely "anæsthetic" cases unsightly contractions of the hands and feet due to paralysis of certain groups of muscles occur, and

the condition, though permanent, sometimes remains without further progressive deformity for years. The disease, though in a low degree infectious, is not hereditary, and the children of lepers, if isolated from their parents early enough, may entirely escape the disease. This has been demonstrated many times in connection with the Moravian Leper Hospital in Jerusalem.

Rickets is a disease by no means uncommon in the towns, particularly among some classes of Jews. Infantile diarrhoea is a cause of great mortality. Syphilis, while by no means so prevalent as in European lands, is not uncommon among the town-dwelling Moslems of the middle and upper classes, but on the whole it is of rather a mild type. The relative infrequency of this disease has without doubt much to do with the rarity of chronic nervous diseases such as locomotor ataxia.

Nervous diseases as a whole are much less prevalent among the indigenous inhabitants of these lands than in the homes of higher civilization and more strenuous life. Hemiplegia, due to arterial sclerosis or embolism, infantile paralysis, epilepsy, and *paralysis agitans* are all, however, fairly frequently met with. Among members of the Jewish race, hysteria, hypochondriasis, sciatica and other neuralgias and migraine are all common.

Diabetes appears to be peculiarly common among this people. The writer has, however, seen several cases among Armenians and also, to a less extent, among the native Syrian Christians and even the fellahin. Diabetic gangrene is a common complication. Reference has previously been made to the extreme prevalence, among all classes, of chronic dyspepsia. Haemorrhoids (piles), due to portal congestion, are very common, particularly among the Jews, who are accustomed to the regular use of alcohol. Appendicitis is a rare disease among the bedawin and fellahin; among foreign residents it is quite as common as in home lands.

Intestinal worms of all sorts are frequent in every class. "Round worms" occur in some individuals in such quantities as to give rise to the most alarming symptoms—suggestive even of peritonitis. Tape worm (*Taenia saginata*) is exceedingly common, and difficult of real cure. It is introduced by means of under-cooked (diseased) meat, and it is noticeable that the Jews, although their meat is inspected by butchers certified by the Rabbis as competent, are very liable to it. Hydatid disease, due to the *Taenia echinococcus*, is by no means unknown. These are not however the only "worm-

like" human parasites in Palestine. Wounds and "running ears" not uncommonly become full of maggots; ticks from dogs and horses occasionally attach themselves to the skin of the negligent; leeches (*Limnatis nilotica*), which abound in many wayside springs, are in some districts not uncommonly introduced with the drinking water, lodging themselves at times in the mouth, naso-pharynx, or larynx and giving rise to intermittent buccal haemorrhages, and in some cases to extreme dyspnoea. The "guinea worm" (*Dracontiasis medinensis*), though almost certainly not indigenous, is not uncommonly found in the feet and legs of those who come from Arabia or Central Asia.

With regard to non-tubercular *Lung diseases*, spasmodic asthma is very prevalent in Jerusalem; pneumonia is a common cause of death, especially among the bedawin and the fellahin; pleurisy and empyema are likewise frequently met with. Chronic bronchitis and emphysema are common, the latter being sometimes due to the excessive use of the *narghile* ("hubble-bubble").

Bright's disease and, in some districts, calculus of the kidney and bladder, are all familiar diseases, even in children.

True **Cancer** (*Carcinoma*) in all its forms appears to be less common among the natives of this land than in our home lands, though evidently the climate has nothing to do with this, because Europeans suffer from it quite as frequently as in Europe. Sarcoma is found in all classes.

Congenital deformities—club feet, cleft palate, hare-lip, abnormal numbers of fingers and toes, etc.—all occur much as in Europe. There is no doubt that many children with severe congenital deformities are "put away" at birth. With regard to supernumerary fingers and toes, there appears to be a feeling that to remove such, even when very unsightly and worse than useless, is an impious act. Hernia, both congenital and acquired, is frequently met with, and in recent years great numbers of people all over the land have submitted to "radical cures"; they do not take kindly to trusses.

Skin diseases, so often a result of continued want of personal cleanliness, are very common. Eczema, lichen, *impetigo contagiosa*, ringworm, favus and scabies are ever present in all the town population. Herpes, *erythema nodosum*, urticaria, and lupus also occur. **Oriental boil**—the so-called "Aleppo button"—is extremely frequent in Aleppo and its neighbourhood, and also at Baghdad; but cases of this disease in Palestine are almost always from these localities. The writer never saw a genuine case which originated in Palestine. There is a peculiar eruption known as the "Jericho boil,"

which is common in the summer months in the neighbourhood of Jericho and among some of the bedawin living near the Jordan. In its chronic nature and subsequent scarring, it bears some resemblance to the true Oriental boil. The destruction of tissue is, however, much less, the lesions are usually multiple, and they are by no means exclusively on the exposed parts of the body.

Eye diseases are, and probably always have been, very prevalent in the Holy Land. The great majority of the cases of blindness are due to the results of acute ophthalmia or to smallpox; others are from injuries, cataract, glaucoma, or leprosy. *Ophthalmia neonatorum* (a common cause of blindness among infants in Europe) is exceedingly rare in Palestine.

> The number of blind beggars about the towns is extraordinary; among the Moslems they occupy a privileged position, being employed to walk in front of funeral processions, chanting the Qur'ān, led by a boy who can see; they also make similar recitations at the graves, being so employed because their condition is supposed to render them safe companions to the women-mourners who congregate there. They are prepared carefully for their duties by a shaikh, who ensures that they know the passages of the Qur'ān correctly.
>
> Among all classes these beggars receive a considerable degree of compassion and charity, and they have, in this respect, a better time than many equally poor who suffer from other diseases—except, perhaps, lepers.

The prevalent **Ophthalmia** of Palestine is ascribed by the natives to figs or prickly pears (cactus), and by Europeans to dust, flies, dirty water, etc. Until recent years Egyptian (and Palestinian) ophthalmia (acute muco-purulent conjunctivitis) was supposed to be something *sui generis*, but recent investigation has shown that this disease is due to the same specific germs as the ophthalmia of Europe. Four bacilli have been identified as commonly occurring—the *gonococcus*, the *pneumococcus*, the *Morax-Axenfeld*, and the *Koch-Weeks* bacillus. The first two are answerable for a considerable proportion of the most severe cases, in which the cornea becomes ulcerated and the whole eye sometimes becomes destroyed in a few hours. The Koch-Weeks bacillus is the special cause of the great exacerbation of ophthalmia (66 per cent. of all cases, Butler) which occurs annually in July and October. Although the epidemic is in these months, the severest cases often occur later, in November or even December. Closely associated with this acute ophthalmia, though probably an entirely distinct disease, is the widely prevalent

trachoma, or "granular lids." This is the chief cause of defective sight and chronic filthy eyes; it appears to be a disease for which the Semitic races have a special proclivity. Like the ophthalmia mentioned above, it is, in its early stages, highly infectious, and it is the commonest thing to find every member of a numerous family suffering from this unsightly complaint. The disease frequently begins insidiously, and is hardly noticed until a thickening of the upper lid, giving the appearance of the eye being half closed, and a smarting of the lids calls attention to it. In severe cases the whole of the conjunctiva lining the eyelids is found to be covered with "granulations" varying in size from a pin's head to a hemp seed or even larger. The "granulations," when neglected, are disastrous to the eye. In time they produce (directly or indirectly) "pannus," a kind of opaque growth over the cornea and—more serious still—these inflammatory growths commence, after a time, to cicatrize, and in so doing cause the eyelashes to become turned inwards towards the eye (*trichiasis*). These inverted eyelashes, by constantly playing up and down against the already irritated cornea, set up chronic inflammation, causing it to lose its transparency and leading gradually to diminishing sight and eventual blindness. The proportion of people with defective sight is enormous, and in many districts it is the exception to find a person with two really sound eyes. Among the middle-aged most eyes will be found to have upon their corneae white patches (*leucomata*), the cicatrices of old ulcers, or a general loss of transparency due to *trachoma*, or to be suffering from a chronic discharge of muco-pus from the eyelids. Flies, though not the real cause of these diseases, without doubt act as carriers of infection from the diseased eyes to the sound, and this is more easily done because the afflicted, especially the young children, do not seem to mind the dozens of flies which collect upon their discharging lids. Loss of sight, which to us seems such a terrible affliction, in the East is taken with extraordinarily stoical impassiveness. One old Moslem, for example, who had travelled far to seek the advice of a British practitioner, when told that nothing could be done, merely exclaimed "*el hamd el'illah*" ("the praise to God!").

Sunstroke, especially among children, is by no means uncommon. Many Europeans get mild attacks from the heat in the Ghor.

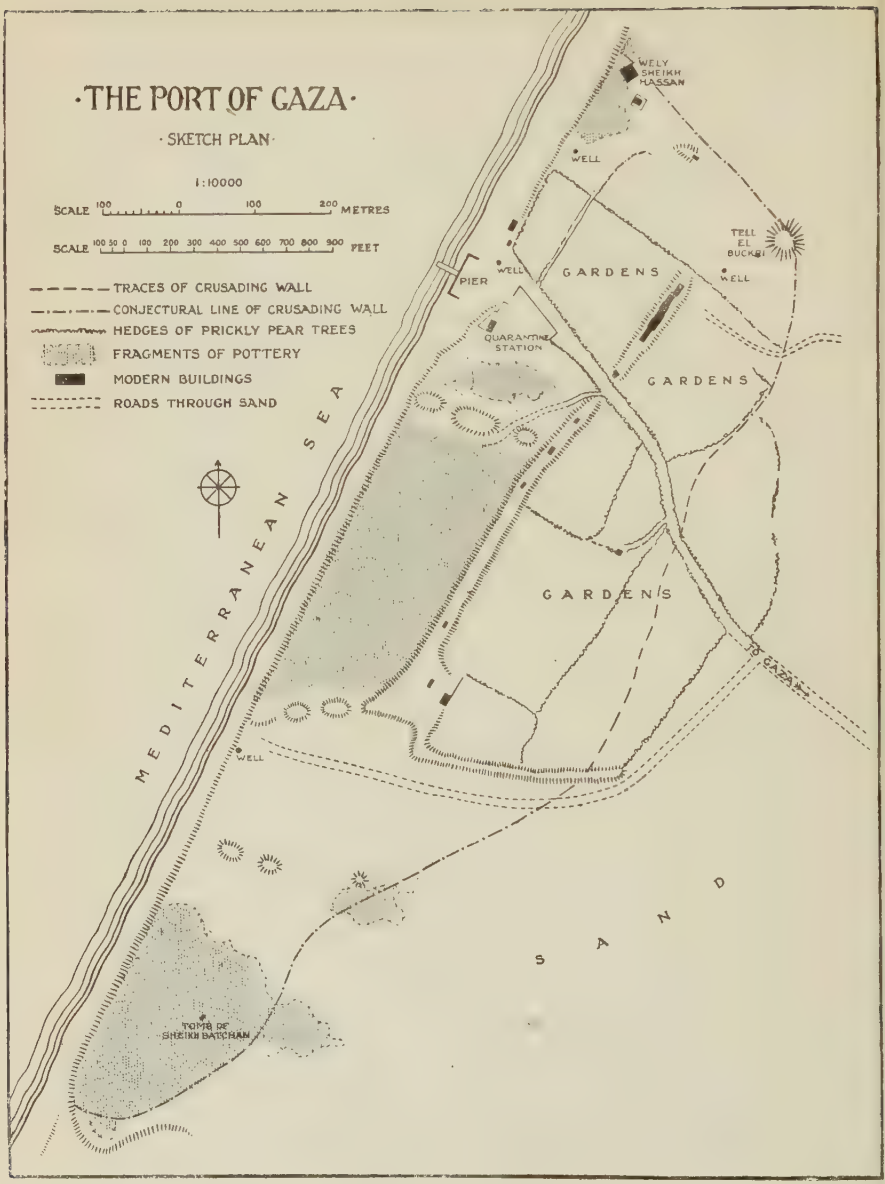
Serpents' bites are fairly frequent, and in the Jordan Valley not seldom fatal; the majority of the snakes in the land, however, are harmless. Scorpions abound, but their stings, though painful,

are not usually dangerous; a weakly child may die from one unusually severe.

Various forms of **Idiocy** and **Insanity** are by no means uncommon, but suicide is distinctly rare. Idiots and the chronically weak-minded are treated with a certain respect and kindness, their minds being conceived of as engaged elsewhere than on earth. The acutely insane are frequently treated with great harshness—beaten, for example, or chained up in darkness and seclusion—with a view to driving out the supposed demon who causes the affliction.

A word may be added in conclusion regarding **Childbirth.** The age of marriage is very early in the Orient—twelve or thirteen is no uncommon age for a girl to be married and even to become pregnant. Childbirth among the bedawin and fellahin is a very primitive affair, and labour is short and easy; even when the mother is immature, the worst, as a rule, that happens is the death of the infant at birth. In the towns, too, the "uncivilized" Arab women and the Jewesses have easy labours. European doctors are only very exceptionally called in, as the larger towns, where such doctors reside, are also well supplied with skilful midwives. The old obstetric chair, which goes back to the most ancient times, is still in use in Jerusalem, but is now rapidly passing out of fashion. The period of suckling is long—among the Jews commonly two, and among the Moslems even three, years. Considering the hard lives and often poor fare, it is marvellous how the mothers contrive to suckle for so long, but the babies suffer terribly, and infant mortality is enormous. Abscesses of the breast are common, and if they occur in both breasts early after childbirth, the infant commonly dies. Infantile diarrhoea and dysentery and the results of malaria account for many deaths. It is quite a common thing to meet women who have had a dozen or more children, but who have succeeded in rearing but one or two. Although the parents will display a good deal of spasmodic anxiety over the infant while it is ill, they take its death with philosophic resignation. This is especially the case if the deceased is a female, for girls are not considered a subject of much congratulation, and "May God give you a boy," or "May God give you many sons," are the ordinary good wishes for a married couple. Many a wife who produces an unbroken succession of girls has a bad time of it with her husband and his relations.

To be continued.)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TRACES OF CRUSADING WALL
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MODERN BUILDINGS
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SAND
TOMB OF SHEIKH BATCHAN

THE PORT OF GAZA AND EXCAVATION IN PHILISTIA.

By Duncan Mackenzie, M.A., Ph.D.

I.—*Topographical Details.*

On June 12, 1911, and following days, there occurred an interval in the excavations at Beth-Shemesh, during which our workmen were absent in connection with harvest operations. Mr. F. G. Newton and I took this occasion to visit and explore sites in Philistia, and among these was that shown on the Plan. For this, thanks are owing to the skill and diligence of Mr. Newton.

The Port of Gaza is on the sea coast, about three miles distant in a north-westerly direction from the present town. If the visitor has come from Ashdod and is camping out, the best way to reach the site is to skirt Gaza, leaving it to his left, and strike west along the modern roadway to the sea. By doing so the traveller approaches it in such a way as to have the more considerable area of remains to his left, while a smaller outlying quarter extends some distance to the right. The roadway goes due north-west as it approaches the site. Just before reaching the garden environments of this, a branch of the road strikes off to the left in a wide curve through the drifting sands, and reaches the coast at a point marked on the Plan by a well on the beach. To left of this road-track is an outlying south-west suburb of the site, answering to the one on the north-east, to right of the main road. These two outlying regions otherwise present a singular contrast: the one of desert waste, the other of luxuriant garden green. The two branches of the road include between them the more considerable central area of the site. The remains extend sea-ward as far as the beach, and the singular straight line of coast runs N.N.E.–S.S.W.

The road from Gaza has its own topographical interest, for it is the modern representative of an ancient sea-route of traffic that must always have led from Gaza to this part of the coast from the time of the earliest settlement of our site. On leaving Gaza the

roadway almost at once gets into the drifting sand-dunes that are a bizarre desert feature of this otherwise luxuriant coast land of Philistia as far as Askelon, Ashdod, and the further north. The sand-dunes form a wide border along the coast, and this is broken across by cultivated land wherever there is a wady or area of wells. Thus, luxuriance of growth and desert waste ever alternate, and hardly have we attuned ourselves to the pensive desert mood, which travellers to Egypt know so well, than we are suddenly smiled upon by gardens as vivid in their green as those of Gaza itself. Through these sequestered gardens, with their hedges of prickly pears, the road from Gaza passes, and as we approach them they are at the same time a convenient signal that we are on the confines of our site.

Athwart the greenery of the gardens one sees, on rising ground, the signs of modern habitation, and Arab houses here and there in a line extend across the roadway at right angles. As one approaches this line, one sees that those to right of the roadway are more compactly grouped in a row, and form a sort of hamlet, with the garden area, which curves round here towards the beach, extending away in front and behind.

As we pass this row of houses we take note of the seeming artificial character of the long embankment on which they stand, and suspect that this may conceal some ancient line of rampart. On the right, as we have noted, the gardens extend seaward and landward on either side of this rising line in a way for which there is no horticultural explanation or any apparent reason in the general lie of the land.

To left of the roadway, beyond the line of houses as we approach the shore, in contrast to the right, there are no more gardens, but, instead, a long sand-drifted mound partly covered with terebinth and other scrub extends alongside of the beach. This, as we observe its contours from the roadway, has all the usual characteristics of an ancient tell in Philistia. We can see at once that this is the heart of the whole site, and that any explorations must start from here.

The first sign of life after we pass the line of Arab houses is on the same left side, where we approach a group of low buildings just at the end of the mound before we descend to the beach. This, we are told is the Turkish Quarantine Station. A little farther on to the right is a shed belonging to the British Consular Office in

Gaza. On the beach, marked on the Plan, is a good well of fresh water without any brackish taste. Situate on the shore is a rectangular area enclosed by a low wall against the sea and on either side. A wooden jetty, supported on iron piers, projects from the rectangular enclosure into the sea.

It is possible that the abundant well of fresh water and the region about the jetty mark the site of a much older landing stage, if not of the harbour of the ancient port of Gaza itself. Real sheltered harbourage, however, on account of the bare unprotected character of the coast, there never could have been. There is no creek or estuary anywhere, such as the two now silted up, which are still traceable, enclosing Philistine Askelon at either end. The only considerable stream anywhere in the whole region of Gaza is that of Wady Ghuzze, and that is much farther south at Tell Jūl.

The modern roadway, lined here on either side by bushes of terebinth, goes direct to the well, and the jetty is slightly to the left. If the road follows an ancient line of traffic, it is more than probable that this would have gone straight to the old landing-stage. To the right of the well on the beach are two small buildings made use of by harbour hands. Glancing northwards one notices on rising ground some distance away, amid a cluster of houses, the wely or shrine of Sheikh Hasan. The position of this wely on rising ground, which may be indicative of earlier massive foundations below, suggests a northern limit to the site at some period in its history. The corresponding southern confines of the city are not discernible from the road, for the mass of the tell, with its partial covering of terebinth scrub, intervenes to shut off the full view in this direction. The whole region of this mound, in strong contrast with the gardens to right and behind, is a mass of drifting sands that ascend in a dune from the beach, and the only greenery that relieves the waste is the undergrowth of terebinth, wild fig, and other scrub.

As one ascends the slope from the beach, leaving the Quarantine Office on one's left, one begins to notice at once quantities of potsherds—Arabic, Byzantine, and earlier—wherever the shifting of the sands has bared the surface and allowed them to emerge. As is to be expected where there is an abundance of later pottery strayed or stratified near the surface, the earlier varieties from deeper deposits are, at the first glance, conspicuous by their apparent absence.

The higher ground referred to is edged towards the beach by a bank drifted up with sand and covered with terebinth undergrowth.

This forms an almost continuous band along the whole sea side of the site and possibly masks some kind of strong wall facing the sea, which would be analogous to what we find at Askelon. The wide terrace-like area on the land side of this bank may be taken to represent the ancient harbour city. The whole terrace area is thickly strewn with potsherds wherever the sand-drift allows these to appear, and occasionally there are fragments of marble paving suggestive of Roman splendour. What is more interesting is the occasional emergence of earlier sherds which can hardly be regarded as in their stratigraphical context at the surface but only strayed from the levels underneath. The presence of these makes an early habitation of the site seem a certainty.

On the off or landward side of the free terrace area where the pottery is most abundant occurs, after a wide interval, a second bank much higher and more massive than the one on the west side next the beach. A general glance serves to identify this barrier to our view landwards with the embankment beyond the gardens on which we had noticed the Arab houses as we approached the site along the road from Gaza. This will be clear by consultation of the Plan. The bank referred to is crowned at intervals all along with clumps of terebinth bushes and other scrub. Making allowance for the laws of sand drift, our previous impression as we came along the road seemed to be confirmed, and the high bank appeared more than ever to mark within it some line of rampart which we now were tempted to identify with the landward fortifications of the city at some early—Canaanite or Philistine—period in its history.

Of such walls, however, if there be any, not a vestige appears on the surface as, indeed, no wall is traceable anywhere all over the area even where the pottery itself is most plentiful. On the other hand, it must be borne in mind that the whole environment of the site is singularly lacking in good surface stone of any kind. At the present day the principal building material available is the ledging sandstone that comes up to the surface in the sea here and there along the beach. The few houses about use this ledging sandstone sparsely in their construction and are mostly built in their main part of sun-dried bricks like the more old-fashioned houses of the poor in Gaza itself to-day.

It is not likely to have been different in this region in ancient times, and the universal use of sun-dried bricks in pre-Roman times would easily account for the general inarticulate character of the

surface to-day. All this would refer more especially to the earlier Semitic periods of history when the use of sun-dried bricks was universal in town-building in Canaan, and stone was only used for the foundation courses of house and fortification walls. So much was this the case that it is even true of regions like Gezer and Beth-Shemesh where limestone quarries are abundant. The use of quarry stone in combination with baked bricks and cement construction was first taught to the East generally by Rome, and this is a tradition that afterwards remained true down to Byzantine and Crusading times. But through all the successive periods of Palestinian history the older immemorial habit of house construction in sun-dried bricks has survived the vicissitudes of time, as anyone can see who visits Gaza or Ashdod to-day.

Passing eastward across the terrace area in its north part one ascends the landward bank referred to above at a point where a house stands by itself. A barrier is formed along the top just behind the house by means of an alignment of dry thorn branches stuck in the sand so as to form a sort of dead hedge. As Mr. Newton and I were looking for an interval through which we might penetrate the hedge, the owner of the house referred to, Husein Ramadan by name, kindly invited us to enter by an aperture to south of the house. On passing through we had at once revealed to us on the east side of the bank all the luxuriance of orchards and gardens that stretch away in crescent fashion athwart the road from Gaza, whence we had first seen them on our way to the site.

Husein turned out to be quite the local antiquary, and when we asked him about any remains of walls or fortifications, he brought us in a southerly direction through the gardens to a point on the confines of these where a high sand-drifted bank runs east and west. This embankment looks on the Plan as if it were the turn eastward at its south end of the long bank running N.N.E.–S.S.W., parallel to the coast, referred to already, on which Husein's house and the other Arab cottages stand. If so it is tempting to regard it as the continuation if not extension of the same early system of fortifications which has been suggested as the explanation of the other embankment. The branch road from Gaza, referred to already, curves round rather suggestively outside here from south-west to west on its way through the sand to the beach.

At a spot not ar from the east end of the bank just mentioned he pointed out a line going away north-eastward marked by

irregularities of the surface all along where he affirmed the Crusading walls of the city once ran at this part. We were naturally at once reminded of the analogy with Askelon where the smaller inner area of its earlier settlements is enclosed by the more ample circuit of the later Crusading fortifications. (See *Quarterly Statement*, January, 1913, pp. 8–23 and Plan, Pl. I.)

What Husein showed us, however, was not the trace of ramparts and bastions above ground, or partially drifted with sand like those of Askelon, but the line, marked by fragments of cement caked with chips of stone, where such ramparts once went. In explanation of this state of matters Husein told us that these walls, from time immemorial, had been used as a quarry by the people of Gaza, and that when all the building materials above ground had been exhausted they dug out what might be underground. This digging accounted for the irregularity of the surface with its ups and downs all along the line where the cement fragments and chips occurred.

The line indicated by Husein was traced out by Mr. Newton as it swept away through the gardens in a wide curve in the direction of the modern roadway from Gaza. Somewhere here must have been a gateway in the fortifications, if the road, as seems likely, follows more or less its ancient course. The roadway at a time of extensive relaying amply drew upon the remains of strong wall, and Husein pointed out to us the débris of its cement and stone at this part of the track. After crossing the road in a diagonal direction the line of the wall continues through the gardens on the other side in the same general north-east direction until it approaches the confines of these. In the region of drifting sands beyond, surface indications became obscured and the course of the wall is more conjectural. Our guide, however, indicated its course as curving round gradually towards the left so as to include the point marked as Tell el-Bukri, and this rising ground may well mask an important bastion.

From here, we were told, the wall took a straight course north-west towards the shore in such a way as to include near its end the wely of Sheikh Hasan. This shrine has been referred to already as probably marking the north confines of the site in the direction of the shore. The wely and the houses about it have small limestone blocks built into their construction which have the appearance of Crusading work and may well have been taken from

the now vanished Crusading fortifications. In that case the wely may be taken to mark the north end and the north limit of the fortified area in Crusading days, if not at a still earlier period.

The south limits of the Crusading fortifications are not so easily traceable, but from rising ground in this environment Husein pointed out the tomb of Sheikh Batchan as marking the locality where the walls reached the sea in this direction. The rising ground from which Husein gave us this indication consisted of a sand-bank with terebinth and other scrub which curved west to the sea in a line much within that leading to the tomb of Sheikh Batchan, and we were tempted for a moment to regard this inner line as much more likely for the Crusading walls than the wide détour indicated by Husein. The interval between is almost entirely bare with only some terebinth scrub at one or two points. Next day, however, we were able to visit the region indicated by Husein and could certify that the late surface pottery, chips of marble paving and the occasional occurrence of fragments of mosaic were as significant as further north. Passing the tomb of Sheikh Batchan and proceeding some twenty to thirty yards farther on we came upon the same irregular up-and-down line of hollows and heaps strewn with cement fragments and stone chips Husein had already pointed out to us in the gardens. We could thus only assume that he was right when he indicated the environment of the Sheikh's tomb as the southern limit of the Crusading fortification walls.

From the above description and with the aid of the Plan it may be fair to conjecture that the line of the Crusading walls involved a considerable extension, especially to north and south in the direction of the shore, of what at an earlier period was included within the limits of the site. On the other hand in the landward direction habitation, in pre-Crusading times, may have extended somewhat further east in the direction of the fork in the road than the line taken by the later fortifications. There may, indeed, be some hint of this in the orientation of the embankment, referred to already. This runs east across the Crusading line in the direction of the road from Gaza, skirting the latter's branch which leads to the south confines of the site. This bank has already been referred to as possibly indicating the extension of some earlier pre-Crusading system of strong walls. The branch roadway follows the line of the embankment externally in a way which would then indicate that this may have been an old arrangement.

II.—*The Prospects of Excavation.*

In the above it has been sought, with the help of the Plan, to give an indication of the general topography of the site as judged from surface indications. Now comes the question of the prospects of excavation on such a site. If there are no reasons to the contrary, such as difficulties connected with the cultivation of the soil, any preliminary investigation with ultimate systematic excavation in view ought to start at some point in the more central parts of the site where, it may reasonably be conjectured, the earliest settlement took place. There is great probability that this covered the area next the beach included between the two branches of the road from Gaza and the long straight bank with the Arab houses on it which bounds this region on the east side. Later expansion from this centre of earliest habitation would have included new areas landward that originally lay outside the confines of the earliest settlement by the shore. It is the essentially littoral character of the site that itself conditions this process of development. Accordingly, any investigation of the remains involving excavation would start preliminary operations in this central area. Here the most continuous sequence in the deposits could be expected, beginning from the latest finds next the surface and ending with the earliest traces of settlement next the virgin soil. Here, besides, we start with an advantage that is always desirable in excavation, and it is that the whole region in question is not only uninhabited at the present day but is waste land lying outside the area of cultivation, and having all the characteristic features of a deserted tell. There is, moreover, elbow-room on all sides, especially in the direction of the open beach. This would, accordingly, be the central sphere of operations in any excavation of the Port of Gaza. Any investigations going further afield would involve in the landward direction the cultivated area in the shape of the gardens lying to east and north. But, as suggested already, these regions being more outlying would be stratigraphically of comparatively less importance, while at the same time the greater expense of excavation would be in an inverse ratio to the value of the deposits. In these outlying areas any work undertaken would be more or less confined to verifying the course of different lines of fortification and the position of any city gates and routes of traffic.

From what has been just said it is clear that the principal sphere of operations on a site of this kind would have to be on the open,

deserted tell next the beach. Here, whatever the date of the earliest settlement on the spot, must have been the scene of the most intensive habitation and, therefore, of the most continuous sequence in the deposits. It was here, accordingly, that we should have liked to sink a test-pit had we secured permission to do so. In such a test-pit, two yards by two square, and going down to virgin soil, the pottery and other finds could be separated according to successive depths of a foot or a foot and a half until the deposits were exhausted at the bottom. These finds would then be put into small canvas sacks labelled according to depth and taken away to be studied in their natural sequence at the headquarters of the explorers. This preliminary sort of investigation of deposit-depth ought in ideal circumstances to go on alongside of the surface exploration of a site, and it would take about the same time with the help of half-a-dozen workmen from the locality. To avoid delay at the start, however, the necessary paraphernalia, such as picks, hoes, spades, and the labelled sacks for the pottery, would have to be part of the explorer's outfit. The investigator would find it convenient to come armed at the same time with orders from the constituted authorities. Such an investigation is always easiest on waste, uncultivated areas, like the central part of our site near the sea, because in such circumstances the private proprietor is not so likely to intervene.

This system of sectional exploration is of general application and it has been already utilized with important scientific results, especially by British excavators and notably in Greek lands. Its application to the investigation of Palestinian sites would be of special importance because so many of these are matters of controversy. Thus, for example, if it turned out that our site in its lower levels did not yield any Canaanite or Philistine pottery or other early finds, we should have first-hand evidence that the site had no early history and that the literary tradition regarding the late foundation of the Port of Gaza corresponded to fact. This tradition would be contradicted at once did the earlier stratigraphical evidence exist.

III.—*The Exploration of Gaza.*

The discovery of early deposits on our site going back to Philistine times might have far-reaching results. Not only, in that case, should we have a useful test-sequence of finds, in the light of which to investigate the stratification of other sites in the environ-

ment, but the method could be applied to the difficult problem of the exploration of Gaza itself. Further, however, the discovery of Philistine remains at our site might open up the whole question as to the true site of Philistine Gaza. Was this on the site of the modern town? The reason for asking such a question is that the surface indications would not lead one to suspect anything earlier on the spot than the great Roman remains which cover a large level area in the south environments of the town. It is, indeed, a puzzling fact that while modern Gaza is a well-known centre for the manufacture of pottery, nothing very early in the shape of broken pottery is at all apparent to the eye. We looked about diligently for any exposed sections which might show stratified deposits, especially at likely points on the slopes of the eminence on which the town is built. There happened to be such to left of the roadway to the sea, which skirts Gaza on the north-west side, but to our surprise the natural limestone formation here rises near the surface, and no stratified remains appeared anywhere. As against all these surface appearances, however, the name of Gaza itself remains. This and the town itself have had a continuous history for centuries, and the very presence of the important Roman remains affords of itself a presumption that this was also the Gaza of still earlier times. Moreover, continuous habitation for long periods tends to hide earlier remains out of sight, and it is this process that affords the historic sequence in the stratification of deposits. The only way to decide the issue, in the case of an occupied site like modern Gaza, would be to sink a number of test-pits in free central areas of the town on the method suggested above. Such a test would be of a crucial character, and the result would be that, did deposits representing the earlier periods, including the Philistine, fail to reveal themselves anywhere in the lower levels, we should have at once to look elsewhere for the true site of the great Philistine city. In this connection, it is true that as one approaches modern Gaza from north or south, the imposing tell-like mass of Ali Muntar as it rises on the east side impresses the eye in a way to suggest at first sight that the Philistine city may have been here. When, however, Mr. Newton and I visited this site for the purposes of our general exploration of the district, we found to our surprise that it was absolutely lacking in any early deposits whatever. We were thus forced to the conclusion that this site had never been the scene of any very early habitation. The eminence turned out to be

simply a natural limestone formation. It, however, commands the modern town on the land side and it accordingly played an important part in the recent warlike operations about Gaza. In these operations the commanding eminence was severely knocked about, and the Wely of Ali Muntar, which is on the top and is much venerated by the Moslems of Gaza, must have suffered much. But it is some consolation to know that the severe bombardment did not involve disturbance to any important early remains. It might, indeed, be thought that a site, which in modern warfare was found so completely to command the modern town on the east side, should have played a similar rôle in the defence of ancient Gaza. Yet, though we know from the remains that the town site was of great importance in Roman times, there is no trace of any Roman remains, defensive or other, on Ali Muntar. One reason, probably, is that while Gaza was far within the range of modern artillery, as directed from this eminence, it was well outside the range of ancient weapons of defence. That is to say, it was too far from the town to be of use as a counter-fort in ancient warfare.

It will thus appear that the lack of ancient remains on Ali Muntar is without prejudice to the question whether the town site itself played any rôle in pre-Roman times. The topographical difficulties as to the true site of Philistine Gaza are of another kind.

The practical difficulty in the way of investigation is of a serious character, for if the modern town covers the site of the Philistine city there would be almost insuperable obstacles in the way of systematic excavations. This, however, would but recommend all the more the application of that method of investigation by means of test-pits sunk in free areas recommended above. These would have to be sunk in the more central parts of the eminence on which modern Gaza is built, for it is here that presumably the most ancient deposits would occur. The important remains of a Roman temple or Basilica in the free level area of gardens on the southern outskirts of the town could be excavated more or less systematically, and exploration here might even lead to important topographical results, such as the discovery of the famous Marneion which was dedicated to the Cretan Zeus. The fondness, however, of the Romans for great level spaces on which to set up their monumental buildings involved an extension of the area of occupation lying entirely outside the limits of any earlier remains. For this reason any test-pits sunk to determine the presence or absence of Philistine or other

earlier deposits would have to be set out at likely points in the more central parts of the site. Were the results of such an investigation to turn out negative,—that is to say, did deposits of recognised Philistine character fail to reveal themselves, we should, by a process of exclusion, have to look elsewhere for the Philistine city. In that case we might even have to fall back on our site by the coast as the next most likely candidate for the honours of Philistine Gaza. Did this in turn fail to yield the earlier deposits sought we might have to go still further afield and perhaps find in the sequel that Philistine Gaza was after all much further away to the south, on the Wady Ghuzze, where Tell Jūl has a prominence of its own.

IV.—*Possibilities of Excavation in the Region of Gaza.*

From what has been said it will appear that any programme for excavations in this region could not stake its chances of success on Gaza alone. Owing to the continuous intensive population of the site this would be true even did the Philistine city happen to be identified with the modern town because in that case, as we have seen, systematic excavations on any adequate scale would be out of the question. On the other hand did the sites not coincide, excavation under such unfavourable circumstances would have to be more or less limited to the exploration of the Roman remains on their own account, or abandoned altogether in favour of better prospects elsewhere. The success of an expedition as a whole would thus depend on the inclusion, in any permit for excavation, of other sites as well. Among such alternatives the site we have called the Port of Gaza would take the first place. In case preliminary work here in turn did not show any early deposits going back to Philistine times Tell Jūl as next alternative might be tested in the same way. More extended commitments in South Palestine not involving merely the site of Gaza might go further afield as far as Rafa and the borders of Sinai. The Philistine question in this part of the country is only one aspect of the greater problem of South Palestinian archaeology in general, especially in relation to the further south across the border. On all this no further light has been shed since the excavations first of Flinders Petrie and then of Bliss at Tell el-Hesy, which has been identified with Lachish. Fortunately, Dr. Bliss's excavations went upon the sound principle of leaving

part of the site completely intact for future investigation and this may be estimated as perhaps two-thirds of the whole area covered by the remains. From the point of view of the wealth and profundity of its deposits, as the present writer could convince himself by a visit to the spot, Tell el-Hesy still remains the most important identified site in South Palestine. Then, in the southward direction, there is the site of Gerar with its interesting Abrahamic associations, and the identification of this might connect itself with any archaeological investigations involving the district of Wady Ghuzze. Further south still, with a drier desert climate, we have possibilities of discovery in the way of well-preserved remains and even of inscribed documents such as may not be expected in the more humid North. These might well bring the investigator into more or less of nearer contact with Sinai and Egypt.

V.—*The Prospects of Excavation at Askelon and Ashdod.*

The true heart of the Philistine problem, however, is not in these southern regions at all or even at Gaza, which was a border city of the Philistines, but further north at Askelon and Ashdod. Neither of these oppose the obstacles to excavation that would be presented by modern Gaza, did this turn out to cover the site of the Philistine city. Askelon is entirely uninhabited, and the present writer has already given reasons for locating the Philistine city on the tell-like eminence by the sea, the top of which is crowned by the Moslem shrine of El-Khadra. (See *Q.S.*, Jan., 1913, pp. 16, 19, Plan, Pl. I.)

The expansion of the area of habitation in successive eras at Askelon presents, on a much larger scale, features similar to those observable at the Port of Gaza. But its earlier history, apparently, went much further back, and in later periods habitation was much more intensive and on a far greater scale. The stratification of the deposits is thus much more massive, and it is clear from the sequence in the remains that the central eminence on the shore occupied by the Philistine deposits never at any time ceased to be the heart of the city. Besides, it was this same central region that continued to be the nucleus of habitation in those later eras of decline when the area of settlement apparently underwent a rapid process of contraction. This fact in itself complicates the problem of excavation correspondingly in this same central area, and makes it relatively

more simple the more investigation becomes extended to less central regions of the city, where the earlier periods of habitation are not represented. On the central tell, accordingly, the earlier Philistine and Canaanite remains have to be sought underneath many massive strata of superimposed deposits of succeeding later ages. In order to deal with the practical problem adequately there would have to be expropriation of this whole area, exclusively of the Moslem shrine and its grounds. Then the labour involved would have a counterpoise in the fact that all the excavated earth could be thrown over the cliff into the sea.

The Roman buildings at Askelon, to judge by the remains, were of an imposing character. The area covered by these extends far beyond the immediate periphery of the Philistine tell. Thus, the more important of them could be dealt with as separate investigations, and with much more elbow-room than would be available for any Roman buildings that might have to be dealt with on the central citadel. As, however, the whole region covered by the remains consists of gardens and vineyards there would have to be piecemeal negotiations with the different proprietors. Outside the area of Philistine habitation few, if any, cases of agreement would involve expropriation, and excavated plots would be filled in and restored to their previous condition.

As a subsidiary task the Crusading fortifications would have to be planned in such a way as to show in some detail their outstanding features, such as bastions and gates. Here and there, and more especially at the gateways, some clearing would be required. All that, however, would be in view of a more or less complete stratigraphical history of the site, and the first task in the order of its importance would be the exploration of the Philistine and Canaanite remains.

The massive character of the later remains at Askelon presents a formidable obstacle to the adequate observation of the earlier deposits. It is for this reason that expropriation of the Philistine site has been suggested above as the best means of overcoming the difficulty in question. But even in ideal circumstances, such as we should have with the entire absence of later remains, it would not be possible on a single site to obtain all the evidence as to stratigraphical sequences such as would be applicable to other sites in Philistia. Gaps and intervals in the sequence of the deposits will occur under the most favourable conditions, and it is only possible

to fill up these gradually through excavation at other sites. From this point of view it is fortunate that we have, conveniently near to Askelon, a Philistine site in Ashdod where the later deposits do not seem to be at all of the same massive character. The modern town of Esdud skirts the confines of the tell without any encroachment on its central parts. These stand entirely free and the characteristic tell-like features of the great mound, partially drifted by protecting sands, rise above the surrounding level surface in a bold mass, the deposits of which do not seem to be weighted with accretions of later date to nearly the same extent as at Askelon.

Here, accordingly, would be a favourable opportunity of comparison with results previously obtained at Askelon, which in itself would recommend Ashdod as the next following undertaking in the way of excavations in Philistia. Any scheme for excavations at the first-named site might even include permission to examine the tell at Ashdod by means of preliminary test-pits before its systematic exploration as a whole. As regards the sand-drifted areas, it is not likely that there would be serious difficulties with the local proprietors, and the important consideration would be to obtain permission to test the more central parts of the tell. Here there are no great Roman constructions that strike the eye, and the reason, if no other, may have been that the habitation-deposits of such sites were but an insecure foundation for the massive constructions of the Roman architects. Crusading remains again, of any significance, seem to be conspicuous by their absence. The reason probably is that Ashdod, having been an inland city, was fortunate, from the excavator's point of view, in having its Crusading representative away on the coast. There the Crusading Castle of what seems to have been the harbour town, still presents a grim front to the ravages of time on the desolate shore.

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

By Joseph Offord.

(*Continued from Q.S.* 1918, p. 39.)

XLIII.—*The Assassination of Sennacherib.*

The Biblical statement as to the assassination of Sennacherib by some of his numerous sons has been substantiated by two cuneiform records. The passage in the Babylonian royal chronicle says: "Sin-aḫê-iriba, king of Assyria, his son killed him in revolt." The other, near the commencement of a long inscription of Nabonidus found by Père Schiel, states: "The king of Assyria who in Marduk's wrath had wrought ruin on the land; the son, issue of his own body, with the sword smote him."

The new Annals of Esarhaddon, published by Père Schiel[1] from a cylinder now in Paris, it is believed gives further particulars of the murder, for Prof. Meissner in the *Orientalistische Zeitung*, 1914, columns 344–346, shows that the fragments of the first part of its text which concerns this deed may be reconstituted.

The second book of Kings and Dr. Gaster's manuscript of the Hebrew "Legend of Tobit" (*P.S.B.A.*, 1897, p. 35) names the two parricides Adrammelech and Sharezer, and many attempts have been made to identify these with the names of Sennacherib's sons that have now come down to us in Assyrian records. In recent years additional texts have been found, giving names for sons of Sennacherib, of which, as with most Oriental monarchs whose palace contained a harîm, there was a goodly number. Thus, an inscription recounting the restoration by a monarch of certain temples in both Assyria and Babylonia, commences as follows: "I am Ashur-etil-ilâni-mukîn-apli, king of the Kishshati, king of Assyria, son of Sennacherib, king of the Kishshati, king of Assyria."

[1] *Le Prisme d'Assarhaddon, Roi d'Assyrie*, 681-668 B.C. By V. Scheil. (Paris: Edouard Campion, 1914.)

This prince is probably identical with the Ashur-etil-mukîn-apli of Rawlinson (III R., 168), a text which also refers to another of Sennacherib's sons, Ashur-etil-ilâni-ukîn-(in-)ni.[1] In 1904, Scheil published names of three other sons, Ashur-iliya-balâtsu, Ashur-shum-ushabshi, and Ashur nadin-shum. The last became a royal rival of Esarhaddon, and died a captive in Elam. The same record refers to Ashurahiddina, or Esarhaddon.

So far not any one of these titles appears to be the origin of the names Sharezer and Adrammelech of the Old Testament. There is, however, a cuneiform text, mentioning a son for whom Sennacherib erected a palace, which gives the name Ashur-munik, or perhaps it should read Ashur-mulik. Père Scheil says that Ashur-munik, read phonetically, would be Ashur-shum-ushabshi, and so he is one of the princes whose name he also published in 1904. So far as these titles go, it would seem that all names of Sennacherib's sons commenced with Ashur. If this was so, a "king's son," whose parent Père Scheil considers to have been Sennacherib, who in a tablet (Johns 201) is described as offspring (descendant) of Sennacherib, would have been a grandson, because his name was Adi-bêlit or Ardin-malkat.[2]

This last it is obvious is very much like the wanted Adrammelech, and so it may be that one of the sons' names did not commence with Ashur, and that one of the two Biblical assassins was this grandson.

In addition to the Hebrew names, we have the titles given by Greek historians, which were Adramelus or Ardumusanus. The first is much like Adrammelech, and also, if we may so read it as has been suggested, Ashurmulik, whilst Adumusanus is very similar to Ashurshumushabshi.

It has been thought that one of the murderers may have at first been called Adarmulik, Adar being a name of Nisroch, but as Sennacherib was slain in the shrine of that deity, the form Ashurmulik was adopted afterwards. If Ashurmulik reads also Ashurshum-ushabshi, it may be the origin of one of the two Greek forms cited above.

Of the various names we have given, that of Ashur-etil-(ilâni)-mukîn-apli has, by Winckler and Scheil, been considered to be a duplicate title of Esarhaddon. Winckler based his view, some

[1] Probably to be identified with the Ashur-etillu-mukin-aplu of Scheil, *Recueil*, 1904.

[2] *Comptes Rendus Académie des Inscriptions*, 1898, p. 573.

years ago, upon the ground that he was never called king of Kishshati, or Harran, which district was for a long period governed by his rival brother-king. The new text concerning temple restorations quoted early in this essay, however, calls him "king of Kishshati"; and so it may be that this prince, as Dr. Jacob Hoschauder suggests,[1] was another brother of Esarhaddon, who became king and remained so, in some parts of the country for a considerable time.

From what has been said it will be seen that no counterpart of the name Sharezer has yet been found, which name, as Dr. Theophilus Pinches has pointed out, is probably derived from the Assyrian *Šar-uzur*, "protect the king," the deity's name being omitted. With regard to the assassination: in Harper's *Assyrian and Babylonian Letters*, Part 12, No. 1216, there is a long letter from a man named Bêl-ushêzib to Sennacherib, mentioning Esarhaddon as son of the king. It warns of a plot to kill him and the king's servants and rebuild the Esaggil temple at Babylon which Sennacherib had destroyed. This is not likely to have been the same revolt as that quoted from the Babylonian Chronicle which caused Sennacherib's death, because that was in Assyria, whilst this is in Babylonia, but they may have been connected. At all events it shows that the king's power had waned everywhere.

XLIV.—*The Queen of Heaven.*

In notes upon the names of the few Palestinian deities which occur in the papyri from the Hebrew Settlement at Elephantine, mention was made of Jeremiah's complaint of the worship of the "Queen of Heaven" by idolatrous Jews at Jerusalem.[2] This *malkath hashāmayim* has been properly identified with Babylonian and other Semitic goddesses, in books upon Bible antiquities; but there is additional evidence, since these were published, of much importance derived from ancient inscriptions which are more directly informative upon the matter. One of these was discovered at Tyre

[1] *Jewish Quarterly Review*, 1915, p. 653.

[2] Jeremiah viii, 18; xliv, 17, 18, 19, 25. In the Museum of Pennsylvania University is a statuette, of which a photograph may be seen in the Museum Journal, of Ishtar holding the infant Tammuz, almost identical with those of Isis and Horus and the prototype of the Madonna (Queen of Heaven and Child).

upon the very coast of Palestine. A part of its text refers thus to two deities, *Θεὼν Ηραχλέους καὶ Ἀστρονόης κ.τ.λ.*[1]

This Astronoe was paredra of Heracles, one type of whom was Heracles Astrochiton, whose robe was seamed with stars. Astronoe of the Palestinian shore was, therefore, one title for the "Queen of Heaven," for as M. Dessaud interestingly remarks, Heracles Astrochiton = Shamim Adirim, "the scintillating starry sky," and the depths of the robe of the heavenly queen were Sharim-rūmim, the "high (vast) heavens," which Philo deifies as Samenroumos.

This is well confirmed by the uniting of the Queen of Heaven to Mithra in some inscriptions of the Punic kinsfolk of the Palestine peoples, who obtained this well-known Aryan deity by way of the Syrian Hittites. In these texts she is עשתרני (מתרה), "Astarni, which M. Berger explains is the proper Phoenician equivalent of Astronoe.[2]

Commentators have identified the Queen of Heaven with Astarte—Ishtar, and also with Aphrodite, one form of whom was Aphrodite Ourania; but an ancient citizen of Ascalon, who should have been well acquainted with the distinctions between deities, who to us apparently held similar functions and appear to have represented identical conceptions, seems to have distinctly differentiated Aphrodite Ourania from the Palestine Astarte.

The following inscription from Delos, a dedication by a man of Ascalon for his escape from pirates, reads thus:—

> *Δεῖ Οὐρίωι καὶ Ἀστάρτηι Παλαιστινῆι καὶ Ἀφρείτηι Οὐρανίαι, θεοῖς ἐπηκόοις.*
>
> "To Zeus Ourios, to Astarte Palestina, and to Aphrodite Urania, divinities attentive."[3]

These newly-found records of the worship of the Queen of Heaven show how prevalent such cult was among the race of merchant mariners who, during all the period that the Hebrews

[1] *Revue de l'Histoire des Religions*, 1911, p. 332. Esarhaddon speaks of Abd Milkutti, king of Sidon. If this is a plural of majesty he was "servant of the Queen of Heaven." A Carthage inscription runs: "Tomb of Gerastoreth, priestess of our Lady." This Notre Dame Coelestis is Tanith.

[2] See P. Berger, *Revue de l'Histoire des Religions*, 1912, 2. Such coupling of male and female deities was a common practice at Carthage and in Phoenician colonies. As with Melkart and Astarte and Baal Tanith and Astar-Kemosh.

[3] *Comptes Rendus Académie des Inscriptions*, 1909, p. 308.

dwelt in Judea, were their near neighbours, and with whom they, especially Zebulon and Issachar, constantly mingled and frequently, as in the case of Jezebel, intermarried. They prove, as do all such discoveries, the appropriateness for their era of the historical statements of the Old Testament, and so allow us to infer that the books were composed well nigh contemporaneously with the events they describe. They are plainly a record of facts and not in any sense an apologia for the paganism of his people, which the product of a pious Jew at a later time would probably have been. The monotheist worshippers of Jehovah were in the minority, as Isaiah tells us, when saying: "We should have been like Sodom and Gomorrah if the Lord had not left a small remnant in the midst of us." No nation has ever preserved such self-condemnatory annals as Israel. Archaeological research is showing the why and wherefore of their failures, as in this particular case, we see the origin and the way by which the worship of the Queen of Heaven easily succeeded in reaching even Zion itself, and hence the veracity of Hebrew historians is substantiated.[1]

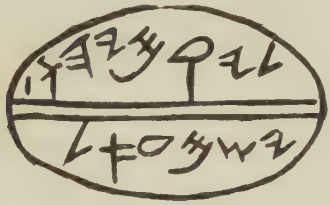
[1] Jeremiah xliv: "Was not the incense you burnt in the cities of Judah and in the streets of Jerusalem remembered by the Everliving until Yahveh was not able to bear your wicked ways on account of the abominations that you practised. Therefore your country has become a desolation and a heap of ashes, without inhabitants, because of that burning of incense to the queen of heaven."

(*To be continued.*)

AN OLD HEBREW SIGNET FROM JERUSALEM.

By E. J. Pilcher.

Signor Rafaelli has forwarded the impression of a seal recently discovered in the vicinity of Jerusalem, from which the following drawing has been made:—



The signet is of the usual oval form, convex top and bottom, with a hole drilled through the longer axis. The material is red carnelian: it measures 13 millimetres by 10 millimetres, and bears the inscription in Old Hebrew characters:—

ליקמיהו	l'Yĕḳām-Yāhu
ישמעאל	Yishm'a'ēl.

Prof. Clermont-Ganneau has shown that in cases like this, when two proper names occur together, we must read between them the word *ben* = "son of." Thus, the interpretation is: "of Jekamiah (son of) Ishmael."

In the Old Testament the name Jekamiah, = "Yahweh sets up," is only to be found in the genealogies, although it is of the same formation as the better known Jehoiakim, Eliakim, and Jakim. It is therefore of interest to have it substantiated by the new gem. In the Massoretic Text, Jekamiah occurs in 1 Chron. ii, 41, and iii, 18. In the LXX, however, it also figures in xxiii, 19, and xxiv, 23, where it appears as Ἰεκεμιάς and Ἰεκεμιά respectively, instead of the Jekameam of the English Version.

Ishmael (Gen. xvi, 11; 2 Kings xxv, 23) is, of course, familiar to everybody.

Prof. G. B. Gray has shown, in his *Studies in Hebrew Proper Names*, that the class to which Jekamiah belongs is Post-Exilic. Although Hebrew Paleography is uncertain, because of the absence of dated examples, most of the Old Hebrew signets must be referred to the Post-Exilic Period. Mr. S. A. Cook has discussed their epigraphy, and is inclined to a Persian date for the greater part of them.[1] In the present instance, it is to be noted that the lettering of Mr. Rafaelli's new gem is very closely allied to that of the Jar-handles familiar to the readers of the *Quarterly Statement*. The date of these Jar-handles may now be considered to have been settled, for they bear as a badge a peculiar winged object, which also occurs on the coins of the Persian Satrap Datames (378–372 B.C.).[2] Mr. Rafaelli's seal cannot be placed very much earlier, and we shall be justified in assigning it to the fifth century B.C.

[1] "The Old Hebrew Alphabet and the Gezer Tablet." *Q.S.*, 1909, pp. 284 ff.
[2] *Q.S.*, 1910, p. 79.

THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The Annual General Meeting.

The Annual General Meeting of the Palestine Exploration Fund was held at the Offices of the Society on Thursday, June 13, Dr. E. W. G. Masterman in the Chair. The proceedings were quite formal, and a full account is given in this issue below, pp. 105–111.

A BRITISH SCHOOL OF ARCHAEOLOGY IN PALESTINE.

For many years those engaged upon, or interested in, the excavation or exploration of sites in Palestine have recognized how greatly needed was some school in which the problems which arise in the course of such work could be continuously studied in the country, so that there might always be available for assistance in the work men already trained to understand the nature and value of such evidence as might be revealed.

To found such a school was outside the province of this Society alone, and indeed beyond its power, but clearly with it lay the knowledge and experience which could best guide its formation.

It will be seen by the accompanying letter, which appeared in *The Times* of June 3rd, that the matter has now been taken up by the British Academy, acting conjointly with the Palestine Exploration Fund, and that it is appealing for public support with every prospect of such a school being established by the time that Palestine is in a condition to make exploration again possible:—

"In order that, when the resumption of archaeological research in Palestine becomes a possibility, and Great Britain may be able to take its share in the work, the British Academy, at the suggestion

of the Palestine Exploration Fund, has taken the initiative in constituting an Organizing Committee, with the object of founding a British School of Archaeology at Jerusalem. A general committee will be formed in due course.

"The Organizing Committee points out that the Palestine Exploration Fund, which achieved the great survey of Western Palestine, with which the name of Lord Kitchener will always be associated, was for 35 years the only society in the field, and was the model and inspiration of other European societies engaged in Palestinian research, and that while American, French, and German Schools of Archaeology existed in Jerusalem before the war, this country possessed no such institution. The proposed school would devote itself, both by excavation and surveying, to the furtherance of Palestinian archaeology in all its branches. In addition to Hebrew and Jewish sites and antiquities, the school would include within its scope the Canaanite, Graeco-Roman, Byzantine, Arab, and Mediaeval periods.

"An essential part of the scheme is that the school should be not only an excavating body, but also a training school for archaeologists. Mesopotamia is too far away to possess a similar school of its own, and one or two of the more promising students at Jerusalem, after acquiring experience in Palestine, could be transferred there. The school will be British in the widest sense of the term, and will welcome students from all parts of the Empire. A majority of the students will probably be drawn from the universities, from among those engaged in post-graduate study. It is hoped that universities, colleges, other institutions, and private patrons will provide a number of annual scolarships of £100 each.

"The Palestine Exploration Fund has offered to conduct its future excavations in cooperation with the school, and further funds for excavation would be available from the Schweich Fund of the British Academy. The school will publish an annual volume, on the lines of those of the British Schools of Archaeology at Athens and Rome, and will be under the control of its own committee, with headquarters in London.

"The Organizing Committee invites contributions towards an endowment fund. Though a special building may eventually become necessary, it is proposed in the first instance to rent a suitable building at Jerusalem for the purposes of the school. This, in addition to the director's rooms and an archaeological library, should provide accommodation for at least five students. For the

rent and upkeep of the building, the director's salary, and the cost of surveying in Palestine (apart from excavation) it is estimated that an annual income of at least £1,000 is necessary. A minimum endowment fund of £20,000 is therefore asked for.

"Mr. Walter Morrison and Mr. Robert Mond have started the endowment fund by each contributing a donation of £1,000. Mr. Robert Mond will act as treasurer of the fund, and contributions should be made payable to him, crossed 'a/c British School of Archaeology at Jerusalem.' All communications should be addressed to the Honorary Secretary, Professor I. Gollancz, British Academy, Burlington House, Piccadilly, W.

"The following members of the Organizing Committee, in addition to whom Sir George Adam Smith and Mr. D. G. Hogarth, who are abroad, have been nominated, while the Archbishop of Canterbury, President of the Palestine Exploration Fund, has also consented to serve, sign the appeal:—

"F. G. Kenyon (President of the British Academy), Chairman.
Robert Mond, Hon. Treasurer.
Bryce.
Arthur Cowley.
J. D. Crace.
Arthur Evans.
Ernest A. Gardner.
Percy Gardner.
G. Buchanan Gray.
A. C. Headlam.
G. F. Hill.
M. R. James.
Leonard W. King.
R. A. S. Macalister.
D. S. Margoliuth.
C. Montefiore.
W. Morrison.
W. M. Flinders Petrie.
Reay.
Anthony de Rothschild.
I. Gollancz, Hon. Secretary."

The Observer of June 9th contained an interesting interview with Prof. Gollancz, the Honorary Secretary of the movement, from which the following may be cited:—

"The proposed school would devote itself to the furtherance of Palestinian archaeology in all its branches. In addition to Hebrew and Jewish sites and antiquities, it would include within its activities the Canaanite, Graeco-Roman, Arab, and Mediaeval periods. It would not only be an excavating body, but a training school for archaeologists, and would not necessarily be limited to Palestine. Mesopotamia, for instance, could be served by the school at Jerusalem. Egypt, too, with the new Cairo-Jerusalem line, is now within easy distance."

Lance-Corporal G. J. H. Ovenden, the Assistant Secretary, has been sent out to the Western front. He had recently exchanged into another regiment, hoping to get out to Palestine with the Egyptian Expeditionary Force. His two years of military service have been passed in England up till now, and when on leave he has from time to time done much useful work at the Office at 2, Hinde Street, where, after two years' absence, he is frequently asked for by those who knew him there as Assistant Secretary.

Canon Livett, Wateringbury Vicarage, Maidstone, would be glad to hear of a copy of the Jerusalem Volume and portfolio of photographs of the Survey of Western Palestine, for sale.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865–1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer.

The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865–6; the explorations at Jerusalem, 1867–70; the expedition to the Desert of the Exodus, 1869–70; the survey of Western Palestine in 1871–7; the survey of Eastern Palestine in 1881–2; the geological expedition and survey of the Arabah in 1883–4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913–14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary, post free 3*s.* 6*d.*

The Committee have brought out a new edition of the ($\frac{3}{8}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and will be, primarily, a travellers' map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map is 7*s.* 6*d.* If desired, the map can be mounted on linen to fold, or on rollers, 15*s.* Subscribers' price, 12*s.* 6*d.* Postage extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter,

Stanley and others. They may be had separately, and a list, with the price of each volume, has been prepared, and can be obtained on application.

Recent additions to the Library, by purchase, include:—

Journey through Arabia Petraea to Mount Sinai and the excavated city of Petra, the Edom of the Prophecies, from the French of M. Léon de Laborde. (Murray, London. 1836.)

Hadriani Relandi Palaestina ex Monumentis veteribus Illustrata Trajecti Batavorum, ex libraria Guilielmi Broedelet. MDCCXIV.

Palaestina ex Monumentis veteribus Illustratae; Liber Primus, In quo de Palaestinae Nominibus, Situ, Terminis, Partitione, Aquis, Montibus, et Campio Agitur; Liber Secundus, In quo agitur de Intervallis Locorum Palestinae. (The two volumes bound in one: maps and illustrations.)

Samuelis Bocharti Geographia Sacra cujus pars prior Phaleg de Dispersione Gentium & terrarum; pars posterior Chanaan de Coloniis & sermone Phoenicien. MDCLXXIV.

The list of books received will be found below, pp. 102–104.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5*s.*; unbound, 3*s.* 6*d.*

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

Plaster casts of the raised contour maps (large and small) of Jerusalem have been prepared and can now be had on application. The horizontal scale of the large map is $\frac{1}{2500}$ and the total dimensions are 5 feet by 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red

lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3*s*. Case and packing extra. The scale of the smaller map is $\frac{1}{10000}$ and the size 20 inches square. Price without addition of early walls and streets £1 5*s*.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions without further delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1917 is published in the Annual Report.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s*., by post 6*s*. 4*d*.

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now on sale, price 6*s*. The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869–1910, containing some of the early letters (now scarce), with an Index, 1869–1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s*. A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

The Expository Times.

The Near East: Letters from Syria, etc.; May 17: Palestine Superstitions, by Miss Estelle Blyth.

Journal of the Central Asian Society: Vol. V, ii: Palestine: its Past, Present, and Future, by Miss Estelle Blyth.

A Soldier's Handbook: Palestine and Jerusalem: Salient points of Geography, History, etc., by Rev. H. Sykes. (2 maps. 10*d*. Hodder & Stoughton.)

Jerusalem, the City of Many Sieges, by R. Williams, F.R.I.B.A. (Alexandria. 1918.)

Historical Sites in Central Palestine, Part I, by Lieut.-Com. Trumper, R.N.R.(Ret.) (2 piastres. Cairo.)

Great Britain, Palestine, and the Jews: a Survey of Christian Opinion. (London. The Zionist Organization.)

Zionism and the Jewish Problem, by L. Simon.

What is Zionism? by Drs. Weizmann and Gottheil.

Palestine: The Organ of the British Palestine Committee.

The Zionist Review.

The American Journal of Philology, XXXIX, 1.

Art and Archaeology.

Journal of the American Oriental Society, XXXVIII, 1.

Eres Israel (Land of Israel): Past and Present, by D. Ben-Gorion and Y. Ben-Sebi. (Yiddish, illustrated. New York.)

Journal Asiatique, 1917: La fin du moyen Empire Égyptien, by M. R. Weill; Le Marquis de Vogüé: notice sur ses travaux d'épigraphie et d'archéologie orientale, by M. J.-B. Chabot.

Echos d'Orient, May, 1918. [After an interval of a year due to the war and the mobilization of the ordinary editors. Present address, 5, Rue Bayard, Paris, 8e.]

The Homiletic Review, June, 1918.

The Biblical World, May, 1918: Archaeology and the New Testament, by C. M. Cobern, D.D., Litt.D.; etc.

Smithsonian Institute, 1916: New Archaeological Lights on the Origins of Civilization in Europe, by Sir Arthur Evans; etc., etc.

Cuneiform Documents in the Smith College Library, by Elihu Grant (Haverford, Penn. 1918.)

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

From Mrs. Ross Scott :—

By Desert Ways to Baghdad, by Mrs. R. Wilkins.

A Woman in the Sahara, by Helen C. Gordon.

Queer Things about Egypt, by Douglas Sladen.

Egyptian Days, by Philip S. Marden.

The Life and Times of Cleopatra, Queen of Egypt, by Arthur E. P. Brome Weigall.

From Joseph Offord, Esq. :—

École Pratique des Hautes Études: Section des Sciences Religeuses, 1895–1908, including: "De la Place faite aux légendes locales, par les livres historiques de la Bible," by Maurice Vernes (1897);

"Nouvelles Recherches sur la légende de Selmân du Fars," by M. Clément Huart (1913); "Le Péché originel dans les anciennes Sources Juives," by M. Israel Lévi (1907).

Also *École Pratique des Hautes Études: Section des Sciences Historiques et Philologiques.*

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books:—

Duc de Luynes, *Voyage à la Mer Morte* (1864); published about 1874.

K. von Raumer, *Der Zug der Israeliten.* (Leipzig, 1837.)

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

For list of authorized lecturers and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

ANNUAL GENERAL MEETING
OF THE PALESTINE EXPLORATION FUND.

The Fifty-third Annual General Meeting of the Palestine Exploration Fund was held in the Library of the Society, 2, Hinde Street, Manchester Square, on Thursday, June 13th. The Meeting was held for business purposes only. Amongst those present were Mr. J. D. Crace, Hon. Secretary, Prof. A. C. Dickie, Mr. James Melrose, Sir Edwin Pears, Captain D'Erf Wheeler, R.A.M.C., Dr. E. W. G. Masterman, and others. Dr. L. W. King, Chairman, was unable to be present through illness.

Mr. J. D. Crace opened the proceedings. He said: Gentlemen, it is half-past four now, and I am very much afraid that Dr. King is not able to come. He has not actually told us so, but he is very unwell; he has been inoculated for typhoid before going abroad, and when I heard about him, two days ago, he was forbidden by the doctor to attend to business. I fear that accounts for his absence to-day.

Sir Edwin Pears: I propose that Dr. Masterman take the chair.

Mr. James Melrose: I second that.

Dr. Masterman was elected and took the chair.

Mr. Crace: I have a few letters of regret here from those who have been unable to attend the Meeting to-day: Prof. Burney would very much like to come, but he has to deliver a lecture at Oxford at six o'clock; Mr. Edgar Harrison very much regrets that he cannot attend; and Dr. Buchanan Grey, whom we should be very pleased to see, is also detained at Oxford by an engagement.

The Chairman: The next item is the Minutes of the last Annual Meeting to be read.

The Acting Assistant-Secretary (Miss Estelle Blyth) read the Minutes of the Fifty-second Annual General Meeting.

The Chairman: Is it your will, Ladies and Gentlemen, that these Minutes be signed as correct?

This was agreed to, and the Minutes were signed.

Mr. CRACE: The Report has been in the hands of subscribers some two or three months.

The CHAIRMAN: I am asked to move the adoption of the Report and Accounts which are in your hands. It is a mere form. If you are willing to adopt them I will propose that it be done.

Mr. JOSEPH OFFORD: Ladies and Gentlemen, I have very much pleasure in seconding that. I think, considering the times we are living in, this Report is a very valuable one.

The resolution was carried.

The CHAIRMAN: I might mention here the losses of the Committee since the last Annual Meeting—Prof. Hull, the Archbishop of Tuam, and the Duke of Northumberland.

Mr. CRACE: Prof. Hull was a very old friend of the Society, and many of us will remember that he carried out an important geological survey in the Sinai district and down to the Gulf of Akaba. His work exists among the publications of the Fund. He was very active at our last Annual Meeting. The Archbishop of Tuam and the Duke of Northumberland were also old members of this Society. I take this opportunity also of saying that I think we may congratulate ourselves that the present position of the Society is an enviable one in many ways; because most societies have suffered very severely, much more than ourselves, in losses. This Society has, of course, suffered some losses of members from natural causes of various kinds; but we can congratulate ourselves on having twenty-eight new members since this time last year, and of these, twenty-one are in the first six months of this year. I think this shows a very healthy condition of the Society. (Hear, hear.) I have several times heard from people congratulating us on the interest that has been kept up in the *Quarterly Statement* from quarter to quarter, and I think it has satisfied the subscribers that we do publish what interests them generally and has a value in the work of investigation of Palestine which we may feel well satisfied to be appreciated. I do not think I need say more than that the Society is healthy.

The CHAIRMAN: The next item is the election of Members to the General Committee. I have much pleasure in proposing the Rev. Prof. A. C. Headlam, who has to my knowledge for a very long time taken an interest in the Society, but has never actually joined the Committee. I know that quite recently—probably

partially as a result of coming events, if we may say so—Prof. Headlam's interest in the work of the Society has deepened and strengthened. I think we all agree that the addition of so learned a scholar as Prof. Headlam, and one so prominent in the world of learning, would be a very great advantage to our General Committee. I therefore beg to propose him.

Dr. WHEELER: I have very great pleasure in formally seconding that.

The CHAIRMAN: I put that to the Meeting, that Prof. Headlam be added to the list of our General Committee.

The resolution was unanimously agreed to.

Dr. WHEELER: I have much pleasure in proposing for election—this is conditional on their consent—General Sir Edmund Allenby and Colonel Storrs, first Military Governor of Jerusalem since the British occupation. It has been my privilege to meet Sir Edmund Allenby, and if it had not been for my personal loss, I should probably have been now with the staff in Palestine. I am sure that if we can get General Allenby to become a member of our Committee we shall be most fortunate, because all the soldier members of our Committee have done such practical and splendid work. Therefore I have great pleasure in proposing the election of General Sir Edmund Allenby and Colonel Storrs.

Sir EDWIN PEARS: Mr. Chairman, I have very great pleasure in seconding that motion. It is quite unnecessary here to say anything about General Allenby and Colonel Storrs. I would simply make this remark, that while it is perfectly true that this Society has received extremely valuable contributions from soldiers, —such as Lord Kitchener, General Sir Charles Wilson, Colonel Sir Charles Watson, to say nothing of other less distinguished though hardly less well-known members of our Council in years past—still I would call attention to the fact that these men did their work not as soldiers. We are at present in occupation of Palestine. I for one trust that the time will arrive when the Jews will be in occupation in Palestine. That, however, is a detail, and, as a Society, we have nothing to do with the political issues. What we have to do with is the investigation of the history, the geology, and the geography of Palestine; and in that, of course, we have received the most splendid help from a series of soldiers who have been the best excavators and the best explorers who could have

been found for the purpose. Therefore I say that we are on the right lines in adding two more whose names are already connected with Jerusalem to the list of our Council. The Military Governor of Jerusalem sounds rather political, but, of course, we have no idea of politics in this matter. I have very great pleasure in seconding the resolution.

The CHAIRMAN: Ladies and Gentlemen, I do not know whether it was quite plain that the proposal was conditional on their assent. Sir Edwin Pears has pointed out that this Society has not the least desire to be associated politically with the conquest of Palestine. Whether General Allenby and Colonel Storrs will take up the Membership of the Committee which we offer them is a matter we must leave in their hands. One thing we realize, and that is that we are most fortunate in having such protectors for our property in Jerusalem. We know that they are feeling very sympathetic as we have seen by their conduct towards all forms of religious faith. They have held the balance true, and we all must admire the spirit in which General Allenby entered Jerusalem. We hear that General Allenby has a very active interest in the archaeological side also. If there is anything they can do to assist us in re-opening our work we know that they will give us their most hearty co-operation, and I think it is the very least we can do to offer them the only honour, small though it be, which it is in our power to ask them to accept. I have therefore very much pleasure in putting it before you. The Military Governor has assisted us in the preservation of our property at Jerusalem, and has already expressed in words his sympathy towards the work we are engaged upon.

The resolution was then put and carried unanimously.

The CHAIRMAN: If there is no other proposal for the General Committee, I have now the question of the re-election of the Executive Committee.

Mr. JAMES MELROSE: Mr. Chairman, Ladies and Gentlemen, I have much pleasure in proposing the re-election of the Executive Committee as now constituted, with the addition of Mr. Francis William Percival, F.S.A., as a member. I think them very efficient in the discharge of their duties. The excellent Report which has been circulated is a strong indication of their good management and attention to all their duties. These they have discharged admirably. I have much pleasure in proposing their re-election.

Mr. JOSEPH OFFORD: Mr. Chairman, Ladies and Gentlemen, I wish to second that, and I hope it will be carried unanimously.

The resolution was put to the Meeting and carried unanimously.

Mr. CRACE: Dr. Masterman was going to propose a vote of thanks to Dr. King for taking the chair, had Dr. King been here. I think now we might have a vote of thanks to Dr. Masterman for occupying the vacant place. No man among us has a more thorough knowledge of Palestine; I am sure he is always contributing useful matter to the Society in many ways. I propose that we thank Dr. Masterman for taking the chair, and perhaps somebody will kindly second that. (Applause.)

Sir EDWIN PEARS: We have seconded that by acclamation.

Mr. CRACE: I will venture to put it to the Meeting.

The resolution was carried unanimously.

The CHAIRMAN: Ladies and Gentlemen, I am sure you don't want a speech: but I was never more astonished in my life than when, having been asked to move a motion and propose a vote of thanks to the Chairman, I was put into this honourable position. I thank you very much for your kind vote of thanks. I hope you have not suffered because I had no speech to make; perhaps you are thankful. I would like to say what a very great pleasure it is to anyone like Captain Wheeler and myself to be able to do anything for the old land of which we have such happy memories. No one could live in Palestine without his heart and thoughts going back there constantly when he leaves. We are very glad that the Fund gives us some means of contact still with that land. None of you here, except the one or two who have been there, can value the thought of the future of the land more than we do. We none of us know what the future is, but we feel quite confident that it is going to be brighter than it has been for the last few years. As the result of it all we feel confident that our work is going ahead more in the years to be. Whatever difficulties religious and political differences may make—and they will make new difficulties, of course, in many directions—we can be almost assured that the work of exploration in the land is going to be on an entirely new footing, and is going ahead much more; and when so many refer to the war success of the present year, surely it is because they see with the eye of faith a greater future before Palestine than it has ever had, and a wider field of exploration. We probably shall have

thousands of people in years to come who will have been in the land, will have fought in the land, and will be for ever interested in it. We hope it will be possible to get into contact with many of these men, to whom Palestine was only a name before, but who will be inspired by the experiences they have gone through there to unearth, as we wish to do, the secrets of the past; so that if there was a toast to be proposed, I would say "The happiness and prosperity of the Holy Land." (Applause.) I do not know whether any Lady or Gentleman has anything more to propose. If not, this concludes the Meeting.

Mr. Joseph Offord: I would like to say one word, and that is that I find the French and the Italian Governments are extremely friendly disposed towards us now, and that it would be quite easy, by making application, to get more of their scientific publications. I wrote to the French Prime Minister and to the Minister of Public Instruction, and got a complete list of the French publications, and these I shall have pleasure in bringing to the Society when I have used them. I have no doubt that the Italian Archaeological Review and the *Rivista deghli Studi Orientali*, of the University of Rome, and works of that kind, could be obtained. When I heard that you could run through now from Cairo to Jerusalem, I felt the future was secure. The Society will expand; and it will be our duty to see that our Library is enriched.

Mr. Crace: I may mention that our Library has been of considerable service to the authorities of the Military Services, and that we have at this moment about 130 volumes from this Library in the use of the Government. We do not allow books to go out of the Library to ourselves or to the public, but the Government we cannot refuse, and our books have been of great use. As regards getting books from abroad, we cannot get them at present during the war; practically we cannot get any books from abroad. It may be worth while, I think, now to mention (some of you, no doubt, have seen it in the papers), that a British School of Archaeology in Palestine is now formulating. The project is put into shape, and subscriptions are already invited under the joint action of this Society and the British Academy. It is not my duty, nor is this the opportunity for going into the matter further, but I think everyone will see, if he is engaged in enquiries connected with Palestine exploration or survey, that the advantage of having a permanent school of archaeology will be enormous. Our great

difficulty has always been that those who go out to explore for us have to start afresh; they and their assistants have to acquire knowledge which has been acquired already. If there were a school at Jerusalem of Palestine Archaeology, as there ought to be, the students in that School would always form a valuable assistant to the enquiries made by this Society, because there would always be somebody already educated in what had been done, and in the spirit of work that was valuable. I think that it is useful to mention the fact that the School is really now projected. It has been in the minds of members of this Society for years past, but our funds are not available for such a matter. It could not be done by ourselves, but the British Academy having taken it up, the Committee for the British School of Archaeology will be quite independent of the funds of this Society. We shall expend our money on exploration, and we shall have the advantage of having the students to assist in the exploration. I think it is only right that the General Committee should now know that such a project is in the near future.

The CHAIRMAN: I would like to add one word about Mr. Offord's remarks, and that is I am sure that in the case of those of us who have been in Jerusalem, one of the things we can look back upon very happily is the co-operation that has been possible on the lines of archaeology in the past, especially with the French connected with the University of St. Étienne. The relations between them and Prof. Macalister have been of the very happiest kind. There has been co-operation throughout. They came to our explorations, and, as far as I know, there has never been a word of friction. I suppose we may say among ourselves that the position of the French, British, and Italians in Palestine may be delicate through the religious differences, and so on; but this is one of the things in which we hope there may be the utmost co-operation, happiness, and good feeling. The more we co-operate on lines where we can co-operate, the more good feeling there can be all round. Therefore I think that what Mr. Offord said was particularly opportune.

Mr. OFFORD: There is no difficulty about the books coming. They come through the Embassy post.

The CHAIRMAN: Unless there is any other Gentleman who would like to say something, that concludes the Meeting.

This terminated the proceedings.

HYGIENE AND DISEASE IN PALESTINE IN MODERN AND IN BIBLICAL TIMES.

By Dr. E. W. G. Masterman.

(*Continued from Q.S.*, 1918, p. 71.)

Chapter IV.—*The Ideas among the Natives of Palestine regarding the Causes and Cure of Disease.*

The ideas of the modern fellah or bedawī regarding the causes and cure of disease are derived from a number of traditions that have survived from various successive ages. First of all, there is a stratum of folklore belief which is universally respected to-day, but which, from its wide distribution and quaint unreasoning nature, is evidently extremely primitive; then there are beliefs connected in some degree with the orthodox religions, especially with the Kur'ān and the official interpreters of these Scriptures; a later stratum, which accounts for disease on rational grounds, belongs to mediaeval medical lore; while in some parts of the land modern ideas of sanitation and of medical and surgical treatment are slowly coming to be recognized.

Belonging, doubtless, to really primitive beliefs, we have the cult of the **Evil eye,** an influence which is to-day considered by the majority in the land as the most potent of all causes of disease and death. "The eye fell on him and he died," is the way a mother will narrate the death of her firstborn. In the Orient the most dreaded eye is a blue one; the owner of such may, quite innocently, bring misfortune, disease, or death at any time. A look or a word of admiration bestowed, however casually, may prove disastrous unless the owner of the eye checks the influence by muttering the name of God. Children and horses are particularly liable to fall under this curse. It is to avoid the glance of the evil eye that many a child is kept unwashed, or dressed in the shabbiest clothes—often only in garments given by or begged from

strangers. For fear of this or of a very similar malignant influence not defined, children will be called by displeasing names, such as "wolf," "jackal," "bear," or "leopard," or given such names as "forsaken." In other cases a child will be allowed to remain unnamed, being addressed as either "boy" or "girl," as the case may be. Sometimes the mother pretends to sell the child to another woman, who gives her, perhaps, a sum equivalent to a farthing for it. To guard against the evil eye, amulets are worn by most children and by horses. In the latter case, bright blue beads are considered sufficient; but around a child's neck there is frequently a necklace of assorted charms—in some cases a veritable museum. Thus, a large lump of alum is added to the collection because it is a substance irritating to "the eye"; bright coins or beads are employed because they attract "the eye" away from the child's face; the bone of an owl because this bird's keen sight at night invests its bone with peculiar virtue as a guardian; or we find such objects as a hedgehog's hoof, the vertebra of a wolf or dog, or a small dog's tail. Commonly, too, an amulet called a *hajāb*, a small metal or leather case containing an extract from the Kur'ān, or a cabbalistic charm, written by a *kāteb*, is worn; in the Jerusalem district it also often contains a piece of the black "stink stone" of Nebi Mûsa. The Oriental Jews also frequently add small metal plates with some Hebrew words, and metal, or other material, moulded into the form of a hand—the "hand of might." Besides the special amulets, the fellahin adorn a child for whose safety they specially fear with a cap (*tukeyeh*) of some bright colour—red, yellow, or green—while the Oriental Jews further ornament such a cap with blue beads, often arranged in a Hebrew device. All these things may be considered as part of the prophylaxis against disease.

When, on account of a child wasting away, it is suspected that the "eye has fallen on him," various magical means are resorted to in order to ascertain who is the guilty owner and to destroy his power. Such a ceremony is called a *rukweh*. A "wise woman" —the modern survival of the "witch"—is called in; she takes[1] a little barley, salt, alum, *meriamīyeh* (an aromatic plant), and olive leaves, and, placing them together in an earthenware dish over a fire, she allows the fumes to come over the sick patient, while she

[1] This is the account of one ceremonial—the details vary in different localities and religions.

mutters: "O God! prayer in the name of the Prophet, from every blue eye and from all divided teeth.[1] The Prophet has charmed his female camel and followed his companions. O God! prayer in the name of our Lord Muhammad. Let there be fire in the eye of the neighbour; let there be a *khisht*[2] in the eye of the maiden; let there be a sword in the eye of the guest; and let there be a *shurshura*[3] in the eye of the woman and in the eyes of all that saw you and made no prayer to the Prophet." The lump of alum by this time has melted in the heat, and the woman exclaims that the crackling sound that it makes means the destruction of the offending eye; while she professes to recognize in its shape, as it hardens, the features of the individual who has bewitched the child. The next step is to destroy his or her influence. To do this it is necessary to secure part of his clothes or other personal property, and to burn it before the afflicted child. Pieces of the straw mat from the room—preferably taken from the four corners—or a fragment of the palm leaf carried on Palm Sunday, may also be burnt as curative fumigators. For this purpose the Oriental Christians cherish these leaves from one Palm Sunday to another.

A child wasting away is sometimes declared to be a changeling, and a "wise woman" recommends various remedies to right matters: for example, letting the child down a well, or burying it up to its neck in a dungheap.

Another common cause of disease, according to native medical lore, is fright. A sleeping person must be very gently and slowly aroused, lest the start of a sudden awakening should cause disease. For one who has undergone a severe shock of any kind, the popular remedy is to make him drink for seven days—a mouthful at sunrise and sunset—from the *ṭāsat er-ra'beh* (lit. "cup of fear"). This cup must be kept all night in the rays of the moon; no sunlight must fall upon the liquid. The ritual must commence with the appearance of the new moon. The cup is properly made from the vault of the skull of a murdered man, and is lined with silver or copper, and such cups are brought to the villages by the pilgrims from Mecca. But, failing that, a copper cup may be used. Among some of the villagers, an elaborate ceremony is substituted, in which the patient

[1] Divided teeth are a secondary characteristic of the bearer of the evil eye.

[2] *Khisht*, a long splinter of wood used by the fellahin to close a sack when they have nothing wherewith to sew it up.

[3] A small sickle used for cutting grass.

is steamed in a vapour arising from a cooked fowl stuffed with some forty different herbs.

Of the peculiar ideas regarding the causes of special diseases, a few selected examples may be given here. Leprosy is considered to be due to contact with the gecko, which, in consequence, is known as *Abu baras* ("the father of leprosy"). Sore heads (ringworm, etc.) are ascribed to the excrement of bats falling upon them in the dark. Enlarged spleen is often due to swallowing fragments of the finger nails, and this disease—known as *ṭaḥal*—is in turn considered a cause of hernia. Warts are said to be the result of trying to count the stars. Haemorrhoids, or "piles," called *bowāsēr*, are considered as the source of troubles all over the body; for example, a Druze woman under the writer's care asked whether her nasal polypus was not due to *reḥ bowāsēr* (lit. "the breath of piles"). Rheumatism is called *reḥ* (lit. "wind") in the joints. Tetanus, epilepsy, and all forms of lunacy are ascribed to possession by evil spirits. A person must never step across a child lying on the floor, or it will cease to grow; if this has been done by accident, the individual must carefully retrace his steps.

Of the extraordinary number of *remedies* recommended for various diseases, only a few specimens, carefully verified, can be given here. Of the nature of charms we have: the hyoid bone, or canine tooth of a wolf, worn as a sure protection against whooping-cough; a small metal frog, a charm against the "evil eye" in general, is worn particularly against ranula, a cystic swelling beneath the tongue; the fat from the neck of an ostrich is a potent application in rheumatism; a particular rounded red stone, called *bazleh*, is constantly worn suspended from the headdress over the eyebrow of a chronically reddened eye—when the eye gets better, the stone is believed by some to turn white. Red appears to have peculiar healing virtues, because the wearing of a red coral necklace is a remedy against fever, and this, too, is said to become white when it has worked its cure. A calcined calf's foot, powdered and applied in a piece of red material, is a good local remedy for *prolapsus ani*. The urine of a fasting boy, and fasting saliva—a well known remedy—are recommended as cures of ophthalmia. Ear wax is used for ringworm. The hairs taken from the forehead, between the eyes, of a perfectly black donkey, if burnt, are a remedy for eye and other diseases. The hoof of a mule, charred, powdered and mixed with fat is useful in baldness, as is also the gall of an old he-goat. For

"shock"—due to a fall or other accident—a remedy much believed in is quickly to kill and skin a sheep and wrap the patient in the smoking hot skin, while the meat is distributed to the poor; for enlarged spleen, goat's dung, dried and dissolved in vinegar, is applied locally; a fever patient may be strengthened if fed on camel's milk which has been stirred with the camel's tail until the milk is dark in colour. For barrenness there are, naturally, many remedies, among which may be mentioned the claws of a hoopoe burnt and dissolved in syrup, or a diet of donkey's brains. The eye of an owl enclosed in a piece of the skin of a wolf will drive off poisonous insects, the penis of a fallow deer is a protection against serpents, and boiled Egyptian vulture is thought (by the bedawīn of Sinai) to be a remedy for snake-bite. Ointment of crabs is, in some districts, a favourite remedy for lumbago. For this disease it is also considered good to pull up a mandrake from the roots (a feat requiring considerable exertion); when the last fibres give way, the root emits a shriek, but the man who does this will be childless, and so it is a remedy only to be recommended to the old. To cure a "stye" in the eye, some dough must be begged from three Fatmehs or three Miriams, and the eye poulticed with it. For fever, a piece of bread and some bits of candle are taken to the centre of cross roads, a rough enclosure of stones is built over the bread, and the candles are lighted; when a dog comes and knocks over the construction the fever will be cured. Should a woman have a miscarriage or premature delivery, the dead child must be buried below the threshold of the door to prevent the recurrence of such a misfortune.[1]

Belonging to another class are the "charms" made for particular diseases, written by the sheikhs in a decoction of saffron or in ink. The majority of these consist of little more than sentences of the Kur'ān, especially the *fatḥah* (opening sentences), repeated over and over again, the spaces between the sentences being filled up with scrawled Arabic letters with no meaning. In some cases the patient is directed either to wear the charm in the cap (*e.g.*, in a case of headache), or to wash off the ink and drink the liquid, to dissolve the paper and swallow it, or, in yet other instances, to burn the paper and inhale the smoke. Occasionally, the directions are to dissolve one half and drink it, and to fumigate with the other half.

[1] An account of many more such remedies will be found in the *Q.S.*, 1906, pp. 97–102.

One patient was directed to cut his "charm" into strips to put daily one strip into a cup and leave it outside the house that the "dews" of night might fall upon it; he was to drink the water so collected, using a new strip every night for a week, after which he would be cured of his cough. Other charms consist of strings knotted in a particular way, a verse of the Kur'ān being recited as each knot is tied.

The sheikhs are very specially consulted for the exorcism of spirits, for which they profess to have great gifts; they pretend, before the assembled patient's friends, to concentrate the demoniacal power gradually into one limb, say a leg, and then gradually make it leave by a particular toe. There is no question that some hysterical cases are "cured" by psychical influence. There is an elaborate ritual for the exorcism of demons called *indulca*, which is well known among the Spanish Jews of Jerusalem. It is performed by a "witch."

For all diseases the *welys* and other sacred shrines are visited. Vows and sacrifices are made for the recovery of the sick. The plants from such shrines are considered valuable for fumigation of the sick, and the dry earth from the neighbourhood is curative of many diseases (*cf.* Numb. v, 17). Many springs and wells are credited with healing properties. Some, like *'Ain es-Sultān* (Elisha's fountain) at Jericho, are beneficial to all diseases; some are useful for the cure of special diseases. Naturally, the hot springs at Tiberias and at el-Hammeh are much resorted to: that there is a supernatural influence believed to be present is shown by the fact that the name of God must not, so it is taught, be uttered while bathing.

Some shrines, particularly those devoted to *el-Khuder*, are credited with special virtues for the cure of insanity. Here, too, there is plenty of evidence that "cures" of certain functional nervous affections do actually take place.

To a different class of treatment belong the bleedings, cauterizings, and issues which are universally used; they are, no doubt, survivals of the orthodox treatment of a past age. Bleeding is commonly done by barbers for fever, and some of the Syrians are accustomed to be bled every spring—a habit to the omission of which in some special year the writer has frequently heard many ills ascribed. The cautery is a constant and universal remedy. The usual spots chosen are the centre of the cranial vault for headache, between the

breasts for cough, over the epigastrium for dyspepsia and enlarged spleen, over the throat for diphtheria, and so on. For other pains, such as lumbago, a number of small cauterizations, in sometimes quite an elaborate pattern, are made; or the part is tattooed. Issues, kept open for years by inserting a pea, are exceedingly common on the arm for chronic trachoma; and other issues are made in the neighbourhood of painful joints.

With regard to vegetable remedies, a number of indigenous herbs are credited with curative virtues, but are of quite secondary importance to amulets and the magic of the sheikhs. In the towns a number of old prescriptions are used, by which such substances as pepper, ginger, saffron, honey, and garlic are mingled in varying proportions. More effective than these prescriptions is the method of treatment known as *el-'ushbeh*, which is used for Syphilis. The patient is isolated for forty days in a tent or room, fed on unleavened bread (without salt), honey and raisins, and is made to drink great quantities of a decoction of sarsparilla, with which he is also steamed. The method is also tried for other diseases which have failed to yield to treatment.

In connection with childbirth there are many customs. The most noticeable is that firmly and universally held in belief by Oriental Jews of the danger threatening mother and child from the malignant influence of Lilith, a female demon about whom there are innumerable tales. To protect against her influences, mother and child must not for a moment be left alone, but be watched night and day, preferably, it would seem, by a noisy crowd of relations and friends; copies of an amulet printed in Hebrew are hung on the bed and about the room; a bunch of garlic, one of rue, a Passover cake shaped like a hand, and some bright blue beads are also commonly hung on the bed. Among the fellahīn the midwife is usually responsible for the child the first forty days of its life. When she cuts the navel cord the infant receives its name and, with boys, in many cases the name of his future bride (the "daughter of So-and-so") is also mentioned, such a betrothal being binding. Hence the proverb "Your navel was not cut in my name" means "I am not bound to do this or that thing." As soon as the navel is cut the midwife rubs the child all over with salt, water, and oil, and tightly swathes it in clothes for seven days; at the end of that time she removes the dirty clothes, washes the child and anoints it, and then wraps it up again for seven days—and so on till the

fortieth day (*cf.* Ezek. xvi, 4). Among the bedawin of Sinai a male child is often made to swallow the ashes of a scorpion mixed with milk, or the finely-chopped feather of the long eared owl; the former is considered to be a protection against scorpion bites; the latter brings luck. Both must be taken before the mother's milk is first tasted.

THE IMMOVABLE EAST.

By Philip J. Baldensperger.

(*Continued from Q.S.*, 1918, *p.* 25.)

IV.—Hebron.[1]

El-khalil (الخليل), the town of Abraham, "the friend of God," did not permit any Christians to live in its borders till 1880, when the Russians built their Hospice which has since been followed by several other Christian settlements. The inhabitants are mainly Moslems and a considerable number of Jewish families who had been admitted there "by right of ancestry." A Hebronite told me: "they are the real descendants of Abraham by Isaac, and have therefore a right, but being no nation, they are not dangerous so we disdain them, whilst the Christians are mighty and it is safer to keep them away!" The inhabitants are the most fanatical people of Palestine, a trait which they share with the inhabitants of Nablūs. They have a haughty gait and seem to become more proud and fanatical as the traveller meets them approaching the famous "Harīm," which is reputed to be the mosque covering the cave of Machpelah, the St. Abraham of the Crusaders.

The present inhabitants are healthy, muscular and very courageous. Many, if not most of them are fair; very likely descendants of ancient Crusaders, and perhaps increased by Circassian settlers in the fourteenth century. The men wear a very neatly arranged

[1] [It will of course be borne in mind that all these sketches were written several years ago.—Ed.]

coloured turban, short white or blue knee-breeches, above which is the usual kaftan, and a woollen purse-girdle. The calves of the legs are bare, and the red shoes have exaggerated points before and behind. The whole attire is shortened wherever it is possible, and a pair of pistols in the girdle or a short club in the hand, gives the impression that they are ever ready for attack, or at least for defence. They have sharp eyes, and though also very much on the road between Hebron and Jerusalem with their donkeys, they are not so drowsy as their brethren of Ramleh and Lydd. They have the fellah mantle or *shalé*, and are town-agriculturists working their fine vineyards and orchards which are the nicest kept and bear the best fruit in all Palestine.

The women are also dressed half in medany and half in fellah attire. They have a blue surtout without any ornamental colouring and without girdle in their everyday life. A white veil covers the head and shoulders, and a mantilla is in perpetual readiness to drop over the whole face, at the approach of any man. On other occasions they wear a short *izār* which covers the half of the body only, on feast days or sorties for special purposes.

The language is rather the contrary of the dialect of Jerusalem. It is rather animated and clipped, as they do not pronounce the *k* and omit also the *k*. Thus, "I told you," *qultlak* (قلتلك), is pronounced *'ultsla'*, with an effort towards the final *k* but stopped short before the pronunciation. The *t* and *th* are both defectively pronounced: thus for *thalathet* (ثلاثة) they say *dsaladsy*, thus approaching the Hebrew *shĕlōsheth* (שלשת).

As mentioned in an earlier chapter on water-skins, Hebron possesses the only factory for water-skins in Palestine; also the only glass factories are here. The Hebronites make small bottles of an inferior quality to contain sweetened water, or perfume of rose-water, and the many-coloured glass bracelets, *ghewéshat* (غويشات) (lit. "the noise-makers"), which are sold all over the land as well as in the towns and the villages.

Hebron has been a revolutionary centre from before David's days when they acknowledged him as their king at the death of Saul. They have been ever ready to take the lead in attacks against invaders, as in the days of Ibrahim Pasha (1830), or in civil war, and they have in consequence been gunsmiths and manufacturers of gunpowder, which they still are, though this is a government

monopoly. Situated on the borders of the Desert of Judaea, they are in close contact with the Bedu, and furnish them with such articles as they cannot easily get from far inland towns. In return they receive cheese, butter and lambs, so that they are in continual commercial intercourse with all the south.

The Hebronites, having the finest vineyards in the land but being Mohammedans, sell a quantity of their grapes to the Jews of Hebron and to Jerusalem. The wine made of Hebron grapes is of the very best known. When only the convents used to buy grapes, the sale was limited; but it has greatly increased since the establishment of the German colonies which buy the grapes and, in addition to drinking much of the wine themselves, export it to Europe. When the natives do not find a ready market for their grapes, they make the "treacle," *dibs* (دبس), a peculiar feature of Hebron. In every vineyard, where they pass the summer in booths or in loose stone-built houses called *ḳazr*, there are rock-cut "*dibs* presses" in which the grapes are pressed and the juice received into big cauldrons, which are set on the fire and boiled to a proper consistency. When the *dibs* is cooled down, it is put either into small pots, *ṭose* (طوس), or *ḳa'ḳūr* (قعقور), to be sent short distances, or in big water-skins for long distances. Some of it is exported into Egypt. The fellaḥin and the Bedu, who are very fond of sweets, are good customers and exchange it for wheat, barley or durra.

The *dĕḇḥash* often mentioned in the Bible was some honey or treacle; probably treacle was more often intended in the mind of the writer unless he included both, of which the Bedu-Israelites were doubtless as fond as the modern Bedu. When Jacob recommends a little *dĕḇḥash* to be taken to Egypt as a speciality, bee-honey was evidently meant; whilst the prohibition of it on the altar, mentioned with objects made with leaven (Lev. ii, 11), was not honey but treacle, since the latter ferments easily, whereas honey does not. Again when it is promised out of the rock (Deut. xxxii, 13; Ps. lxxxi, 16), it is no doubt the *dibs* out of the rock-cut presses, as seen not only in Hebron but in many parts of the land, which is meant.

Bee-honey is undoubtedly *dĕḇḥash*, as Samson took honey deposited by the bees in the carcase of the lion (Judges xiv, 8).

The grapes are also boiled with the whole grains for several hours. They are called *ṭabiḳh 'eneb* (طبيخ عنب). This grape-

preserve is also put in small pots containing 5 to 6 lbs. and sold for 8 or 9 piastres. Sometimes quinces are mixed with the grapes, otherwise they are boiled separately. But quince-jelly is a favourite sweet-meat, usually presented to visitors in every town.

The description of such a vineyard with its tower, treacle rock-cut press and choice vines is given in Isaiah v, and it answers exactly to a modern Hebronite vineyard.

(To be continued.)

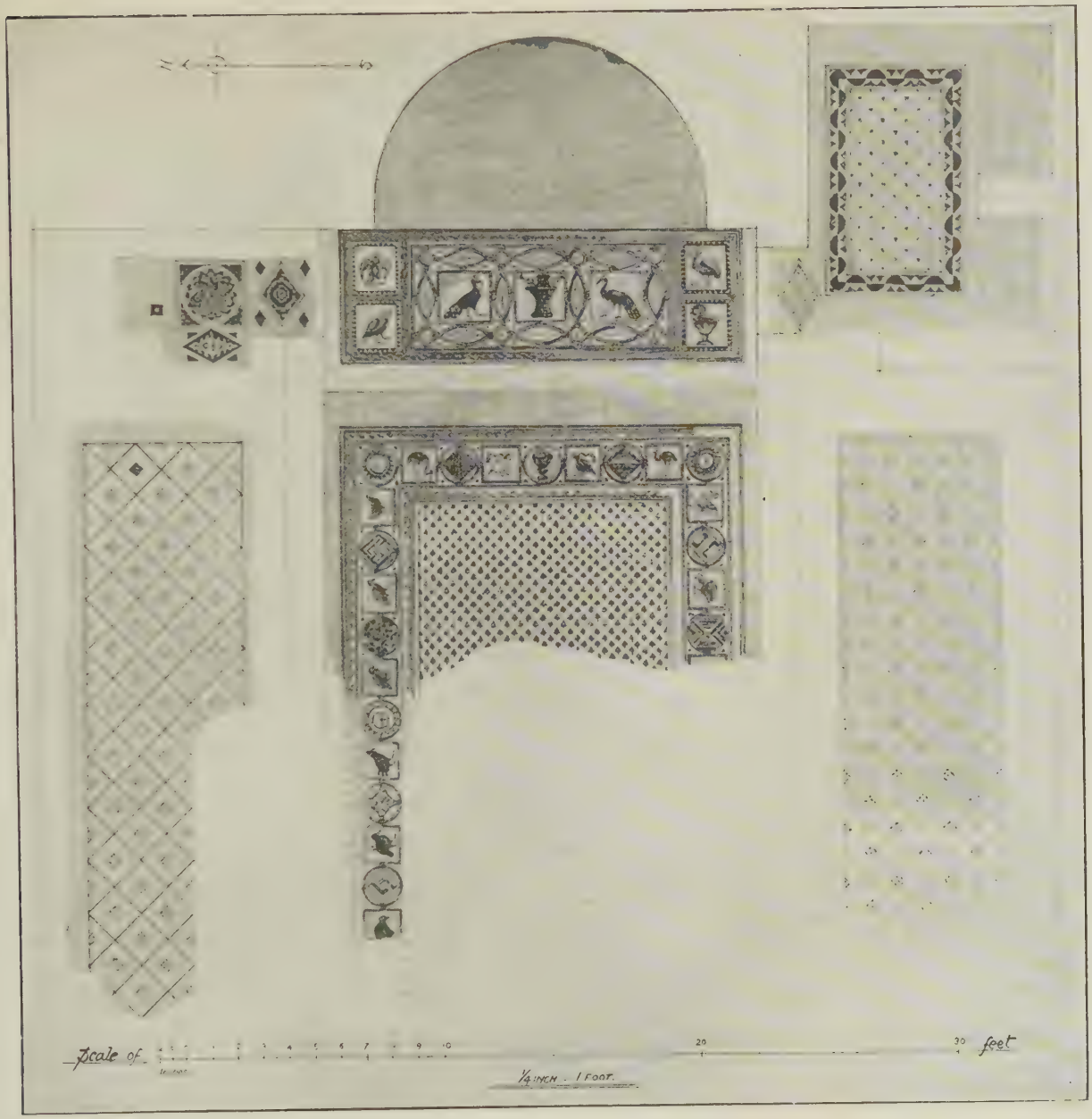
A SIXTH CENTURY GREEK MOSAIC AT UM JERAR.

By Lieut. F. M. Drake, R.E.

Three miles south of Gaza, four miles south-east of the mouth of the Wadi Guzzeh, and six hundred yards inland, on the north bank of the wadi, is situated a gently-rising hill, on the summit of which has been recently discovered and unearthed a Greek mosaic floor of exquisite design and workmanship. The plan shows that the original building was undoubtedly a Greek Christian church dating back to the early sixth century A.D.

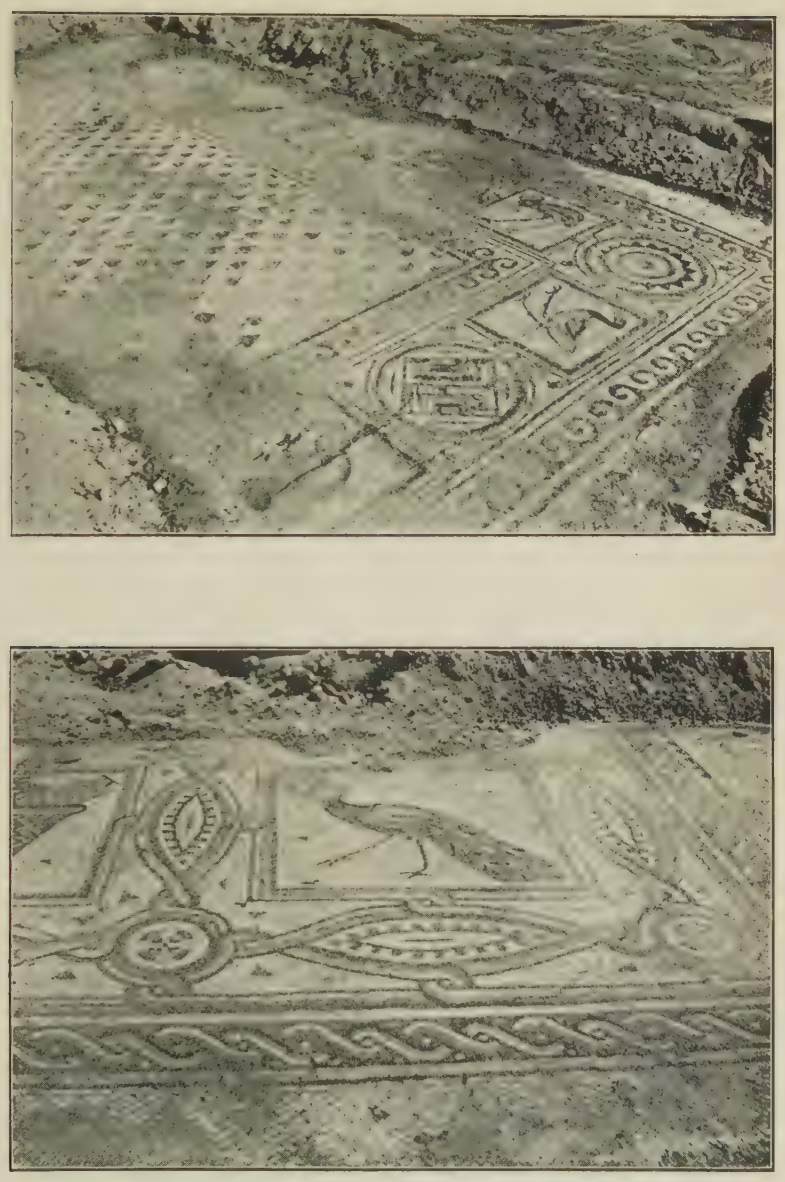
Buried for many centuries beneath four feet of soil, with no indication whatever of its existence apparent, the floor was come upon by chance during the recent military operations before Gaza. The value from an archaeological and historical point of view being recognized, authority to make a few sketches was easily obtained, and the scale drawing here reproduced is, as a result, a strictly accurate and true representation of the portion of the floor as it existed during the late summer of 1917.

The tesserae comprising the floor are all square cubes of marble and vitreous mosaic, approximately three cubes to the inch lineal. The marbles are of various tints and colourings, and representative of the finest marbles of Greece and other parts of Europe. These marbles were all imported. The border patterns are of the best period of Greek design, and well worth noting. The beautiful life-like outlines of the birds represented are so true to nature, and show such a deep knowledge of anatomy, that one is filled with admiration for the patience and love which the workman exhibited



UM JERRAR — PALESTINE,
PLAN of MOSAIC FLOOR —
Greek: — approx: date 6th Cent. AD Unearthed - 1917 AD.

Measured & drawn by
F. M. Drake
R.E. Oct. 1917.



Greek Mosaic at Jerar.

in the execution of his work. Pick out, for example, the peacocks, the pelicans, doves, and the cock, all full of life, even to the colouring, which can only be adequately appreciated by a glance at the original floor. Personally, I think that the peacocks represent the gems of workmanship; in such birds the workman could lavish his greens and blues.

The whole is laid on a deep bed of concrete.

The walls of the building are gone. Gone, too, are the majority of the foundations, doubtless removed many centuries ago in order to supply stones for rude and temporary buildings to house the many nomad tribes which have lived either here or in the neighbourhood from time to time.

The ground for many acres around is strewn with broken pottery sometimes as deep as three or four feet beneath the present surface.

The floor far surpasses in beauty, workmanship and size, the one found last year at Shellal, and it is hoped that efforts will be made to preserve this truly magnificent link with the past of Palestine. For it was at Jerar that, according to the Book of Genesis, Abraham and, afterwards, Isaac, sojourned in the reign of Abimelech, king of the Philistines, nearly two thousand years before the Christian era. Much of early Biblical history is centred round about here, in the "south country."

THE SETTLEMENT OF MANASSEH EAST OF THE JORDAN.

By The Rev. M. H. Segal, M.A.

I.

The chief source of our knowledge respecting the settlement of Manassite clans on the east side of the Jordan is found in Numb. xxxii, 39–42. This passage relates that the children of Machir the son of Manasseh went to Gilead, captured it, and expelled its Amorite inhabitants; that Jair the son of Manasseh went and captured their villages which he named after himself, and that Nobah went and captured Kenath with its dependent

towns and called it after his own name. These events are stated to have taken place in the Mosaic age and before the conquest of Western Canaan. Confirmation of this latter statement is found also in the following list of passages in the Hexateuch: Numb. xxiv, 14, 15; Deut. iii, 13–15; iv, 43; xxix, 7; Josh. i, 12; xii, 6; xiii, 29–31; xiv, 3; xvii, 1 *sqq.*; xviii, 7; xxii, 1 *sqq.*, 7 *sqq.* In spite of this long array of positive statements, modern criticism has denied the Mosaic date of the Manassite settlement east of the Jordan. Following Ewald (*Hist.*, II, 299 *sq.*, etc.), most modern scholars hold that the conquest of Northern Gilead by Manasseh was accomplished by a reflux of emigration from the western side of the Jordan. This return of the Manassites to the east is said to have taken place "between the age of Deborah and that of the 'Jahvist.'"[1]

The first question that suggests itself is why our records should have been so persistent in disguising the true character of this alleged eastward movement of the Manassite clans. In the case of the Danite movement to the North the compilers of our records allowed the true tradition to survive (Judges xviii). What moved the compilers to adopt a different attitude to the Manassite movement eastwards? The re-emigration theory has no answer to this question. Further, it cannot be said that this theory is in itself more probable than the traditional account preserved in our records. All historical considerations are against it. The flow of immigration in Palestine has always gone from east to west, and not from west to east. While it is reasonable to assume with our records that, like Reuben and Gad and so many other Bedawi tribes before and after them, a number of Manassite clans, weary with their long wanderings and precarious existence in the wilderness, had striven to secure a settled home in the first hospitable territory they could reach, it is difficult to believe that after a long sojourn in the more civilized west, these clans would have emigrated to the comparatively wild and rude districts of the east. We are told that the cause of this supposed re-emigration from west to east was the lack of room for the two tribes of Manasseh and Ephraim in the single tribal territory which they had secured in the west, and their inability to conquer more land from their Canaanite neighbours. But we know that Manasseh was the first-born of

[1] Cf. Driver in Hastings' *Dictionary of the Bible*, III, 232*b*, with the references in the note.

Joseph, *i.e.*, originally the dominant and more powerful tribe; and that the Machirites were the most warlike members of Manasseh (cf. Josh. xvii, 1). Is it likely that the Machirites would have given up voluntarily their fertile lands in the west to their less powerful tribesmen, and wandered out in search of a new home in the difficult country across the Jordan? And what would the Gadites have said to such an invasion of their territory by fellow-Israelites? Would they not have met the Manassite invaders with the same stout resistance with which the Gileadites in Jephthah's time met the invasion of the Ephraimites (Judges xii, 4–6)? Finally, the age of Deborah, subsequent to which this Manassite re-emigration to the east is said to have taken place, marked the final triumph of Israel over Canaan, and the permanent consolidation of the Israelitish position west of the Jordan. Is it credible that in that period powerful clans like the Machirites and Jairites would have felt compelled to retreat before the defeated Canaanites, and to seek a new home in the distant parts across the Jordan? Nothing but really strong and decisive evidence should induce us to accept such an improbable theory. Let us see whether the evidence adduced in favour of the re-emigration theory is really of a decisive character.

It is claimed that Numb. xxxii, 39–42, is a fragment which originally formed part of an account of the conquest after the death of Moses, like the account preserved in Judges i (cf. Gray, *Numbers*, p. 437 *seq.*). The fragmentary character of our passage is, indeed, quite evident. Still there is no proof that the source from which this fragment is derived had represented the conquest as having taken place subsequent to the Mosaic age, and by emigrants from the west. On the contrary, the wording of the passage seems to support the view represented by our present records. If the writer had believed the Machirites to have come from the west he would have used the expression ויעברו, "they passed over," viz., the Jordan, instead of וילכו, "they went," *v.* 39. So also in *vv.* 41, 42, he would have said ויעבר, "he passed over," instead of וילך, "he went." In fact, it is not unlikely that the insertion of the fragment was made by the author of the rest of the chapter. *Verse* 33 need not be condemned as a late interpolation (Gray, *op. cit.*, p. 432). That half Manasseh did not join Reuben and Gad in their negotiations with Moses for the grant of the trans-Jordanic territory may be explained by the different character of their respective positions.

Reuben and Gad asked for the transference to themselves as their sole possession of territory which had been conquered by all Israel, and was, therefore, the property of the whole nation. Half Manasseh, on the other hand, did not ask for the transference to themselves of national property. The territory about which they were concerned was already their own exclusive possession, because it had been conquered by themselves, and without the aid of the rest of Israel. All that Manasseh required was that Moses should ratify their conquest, and give it national recognition, so that they might retain for all time its undisputed possession as their officially-recognized tribal territory. This recognition was granted by Moses, as reported in *vv.* 33, 40; Deut. iii, 13–15.

It is further argued that the notice of Jair the Gileadite in Judges x. 3–5, proves that the conquest reported in Numb. xxxii, 41, must have taken place in the period of the Judges.[1] But Judges x, 4, does not say that the thirty sons of Jair the Judge *conquered* the *Havvoth-Jair*. It only states that to these sons belonged the thirty cities called *Havvoth-Jair*. This would rather seem to imply that the actual conquest of the *Havvoth-Jair* had taken place long before the rise of Jair as Judge. If we grant the identity of Jair the Judge with Jair of Numb. xxxii, 41; Deut. iii, 14, the statement in Judges x, 3, 4, will then mean that for a certain period the clan of Jair acquired a leading and authoritative position in Israel, and that the thirty members of this Jair clan occupied the thirty cities known as *Havvoth-Jair*. There is, however, nothing in the passage to indicate the actual period when the *Havvoth-Jair* first came into the possession of the Jairites.

Again, it is argued from Judges v, 14 ("Out of Machir came down governors"), that in the time of Deborah Machir still dwelt in the western side of the Jordan, thus proving that the statements in Numb. xxxii, 40; Deut. iii, 15; Josh. xiii, 29–31, are unhistorical, and that the Machirite settlement in Gilead must have taken place after the age of Deborah. Here again the evidence does not warrant the conclusion drawn from it. There is nothing in the passage to show that in the time of Deborah there were no Machirites in Gilead. All that the passage proves is that in the time of Deborah there were Machirites in the west, which is quite a different thing. The existence of Machirites in the west is conceded by all our

[1] Cf. Selbie in Hastings' *D.B.*, II, 312*a*.

sources. Thus, according to Numb. xxvi, 29 (cf. also Gen. l, 23), Machir was the only son of Manasseh, and the Manassite clans were all descended from Machir. It follows, therefore, that the Manassites who dwelt west of the Jordan were also Machirites. But even according to the genealogy in Josh. xvii, 1 *sqq.*, where Machir is only the firstborn of Manasseh, there were still Machirites dwelling in the west beside the Machirite settlement in Gilead, viz., Zelophehad and his clans who are reckoned as descendants of Machir (Josh. xvii, 3–6), and Abiezer (Judges vi, 11 *sqq.*) who is no doubt identical with Iezer, the son of Gilead, son of Machir (Numb. xxvi, 29, 30).

Finally, Josh. xvii, 14–18, is cited as a proof that originally the whole of Manasseh was settled in the west. In that passage the children of Joseph complain that Joshua had given them only one "lot," although they formed a numerous people. In reply to this complaint Joshua advises them to extend their territory by clearing away the forest of the hill country. It is argued[1] that if half Manasseh had already been settled in Gilead from the time of Moses, the Josephites would not have complained of having received but one portion in the west, since they also had a territory in the east; and further that Joshua would have advised them to send to this eastern territory those of their tribesmen who could not find a home in the west. But there is not much force in this argument. The complaint of the Josephites is not that the tribes of Manasseh and Ephraim had altogether received but one "lot"; but rather that Joshua had given them no more than one "lot" for all the numerous people they had to provide for, namely in the west. As regards Joshua's answer, it may be assumed that Joshua would have been unwilling to advise the return of the superfluous population to the east. Such an action would have proclaimed both to the Canaanites as well as to the Israelites the failure of the invasion, and the inability of Joshua to redeem his promise of a home to all the Israelites who had followed him across the Jordan.

This is all the evidence which, as far as we can gather, can be produced in support of the re-emigration theory. It is obviously quite inadequate to upset the repeated assertions of our records, backed as they are by the important historical considerations enumerated above.

[1] Budde in his *Richter und Samuel*, p. 33 *sq.*; Gray, *op. cit.*, p. 438.

II.

We may conclude this discussion with a brief examination of the interpretation which the re-emigration theory has led many scholars to put upon the last-named passage in Josh. xvii, 14–18 This interpretation is fully developed by Budde,[1] who is followed in the main by Holzinger, Bennett and Kautzsch in their commentaries on Joshua, and also by others. Budde holds that originally this passage formed the introduction to the narrative of the Manassite conquest of Gilead found in Numb. xxxii, 39–42. Joshua's reply to the Josephites' complaint of lack of territory was that they should go across the Jordan, take possession of the hill country of Gilead, and hew down its forest. The redactor, however, who was anxious to remove the contradiction between this account and the oft-repeated tradition of the Mosaic date of the Manassite settlement in Gilead, deliberately altered the text, expanded it, and re-arranged its parts, in order to conceal its true meaning, and make it say something quite different from what it meant to say.

Now, it may be questioned whether we have a right to impute to an ancient author such an act of deliberate falsification of his sources. Granted even that he was capable of such dishonesty, would he have gone about it in such a clumsy, awkward fashion? Who forced him to introduce altogether this disjointed fragment in his Book of Joshua? If he found the contents of the fragment objectionable, why did he not leave it alone, and thus save himself the task of re-writing it?

But apart from these general considerations, it is clear that Joshua's words can only refer to a forest situated within the western territory of the Josephites. The expression "Get thee up to the forest" (*v.* 15) only suits a situation where the persons addressed are at the foot of the mountainous forest. If Joshua had meant to say that the Josephites should go across the Jordan and then up to the forest of Gilead, he would surely have expressed himself more clearly by using the term "crossing over" (עבר).[2] Further, had Joshua meant that the Josephites should invade the woodland of Gilead and conquer it from its Amorite inhabitants, as the Manassite clans are reported to have done in Numb. xxxii, 39 *sqq.*,

[1] *Op. cit.*, pp. 32–39, 87; *Judges*, p. 12 *sq.* Cf. also Gray, *ibid.*
[2] Cf. Driver in Hasting's *D.B.*, III, 231*a*.

he would have made some allusion to fighting the Amorites, say: ונלחמת באמרי והורשתו. Joshua speaks merely of clearing away some jungle (ובראתו, *vv.* 15, 18) which the Josephites might easily accomplish by the force of their large numbers and their great physical strength.[1] This proves conclusively that the forest was already in the possession of the Josephites, and that nothing more was necessary than to reclaim it and make it fit for human habitation.

Budde argues that since the "hill country of Ephraim" is spoken of in *v.* 15 as separate and distinct from the forest, therefore the "hill country" in *v.* 18, which is said to consist wholly of forest, cannot be the hill country west of the Jordan, and must perforce be identical with the hill country of Gilead. This argument assumes that the term "hill country of Ephraim" is used in our passage to comprise the whole mountainous district south of Jezreel. But this is by no means the case. It is true that in later times, when Ephraim had become predominant in Israel, the whole hill country south of the Great Plain was often[2] spoken of as "the hill country of Ephraim." But this could not have been the case in earlier times when Ephraim was still considered the younger and less important member of the House of Joseph. Thus, the term "hill country of Ephraim" is used in this undoubtedly ancient passage to designate only a limited, probably the central, portion of the western hill country. Further, *v.* 18 is not, as is often assumed, a mere repetition of the advice given in *v.* 15. It introduces a new and important fact in the clause "and the goings out thereof shall be thine." Joshua tells the Josephites in *v.* 18 that if they cleared away the forest as he advised them in *v.* 15, they would secure not only the whole of the hill country, but also the "goings out thereof," viz., the valley bordering on the forest, and would thus have more than one "lot." For the possession of the whole hill country, including the reclaimed woodland, would enable them to prevail against the Canaanites of the valley, in spite of their iron chariots.

The text of the passage still remains rather obscure in parts, particularly in *v.* 18 with the awkward arrangement of its six short

[1] כח, *v.* 17. This term is never used of military strength.

[2] But not always; cf., for example, Judges vii, 24; 1 Sam. ix, 4, etc. Similarly the term "House of Joseph," which here comprises the tribes of Ephraim and Manasseh, was later extended to embrace all Central Israel; cf. 2 Sam. xix, 21; Amos v, 6, 15; Zach. x, 6; also Ps. lxxx, 2.

clauses. Nevertheless, the general meaning is quite clear, and there is no need to resort to the violent changes proposed by Budde. We may summarize its contents as follows: (*V.* 14) The Josephites complain that though they were a numerous people, yet Joshua had given them but one "lot." (*V.* 15) Joshua replies that if they were too numerous to find room in the hill country of Ephraim (*i.e.*, in the central portion of the mountainous district south of the Plain of Jezreel), they should go up farther north,[1] and reclaim the wooded parts of the "hill country" (*i.e.*, north of the "hill country of Ephraim"). (*V.* 16) The Josephites object that even the whole hill country thus cleared of the forest would not suffice for their needs; and as for going still farther north of the hill country, viz., into the valley, they could not do it, owing to the possession of iron chariots by the Canaanites. (*V.* 17) Joshua finally replies that considering their numbers and strength for labour, they should not eventually have one "lot" only; (*v.* 18) for they could take possession of the whole hill country by clearing away the forest, and then they would also secure the low country bordering on the forest ("the goings out thereof"); for after they had reclaimed the woodland, they would be able to overcome the Canaanites in spite of their iron chariots.

[1] This does not necessarily imply that the wooded parts of the hill country were higher than the non-wooded parts. The verb עלה, "to go up," is regularly used of going to the north, and its converse ירד, "to go down," of going to the south. Cf. Numb. xiii, 22; 1 Sam. xxiii, 25; xxiv, 1; xxv, 1. See Ibn Ezra on Gen. xxxviii, 1; Ex. xxxiii, 1.

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.[1]

By Joseph Offord.

(*Continued from Q.S.*, 1918, p. 92.)

XLV.—*Biredjik.*

At a recent meeting of the Academy of Inscriptions and Belles Lettres, M. J. B. Chabot has recorded the discovery of an unknown episode in the history of the later Crusades for the defence of Palestine, which occurred in the twelfth century. The information is derived from an inedited Syriac manuscript at Constantinople, containing an anonymous chronicle written by a monk who was residing at Jerusalem when that city was taken by Salaheddin in 1187. There can be no doubt but that much of the earlier part of the work is taken from the chronicle of Basil Khumna of Edessa, who was probably a witness of most of the events he records in Mesopotamia, and so, possibly, of this incident in particular.

The new story concerns a gallant attempt to succour the Christian garrison besieged in the Birta of Biredjik, which was a post necessary to be maintained to prevent an enemy approaching Syria and Palestine from the north-east, by a certain Robert Legras. M. Chabot renders his name Robert the Stout (?), whom he identifies by means of a charter of A.D. 1123, granted to the Abbey of Our Lady in the valley of Jehoshaphat, by the Count of Joppa, with a Frank knight or soldier in Palestine styled in Latin Robertus Pinguis.

When Zengui, Attabek of Mosul, after taking Edessa and Batna,

[1] M. Clermont-Ganneau has kindly written to point out that the inscription to Astarte Palestina and Aphrodite Ourania published by him in the *C.-R. de l'Académie des Inscriptions et Belles Lettres*, 1909, quoted in the April *Quarterly Statement*, p. 91, was corrected by him in the *Comptes Rendus*, 1910, p. 412. The word καί ("and") does not exist in his second edition of this text, and therefore the composer of the inscription considered Aphrodite and Astarte Palestina to be but a single deity.

lay siege to Biredjik, Robert attempted to succour the city by taking two hundred warriors down the Euphrates in ten large boats, or keleks, protected by abattis. They, however, had neither sails nor oars, but depended upon the strong spring current to carry them to the river-bank near the fortress, and guided the boats by improvised helms made of tree-trunks.

The little expedition proved a most disastrous one. The keleks reached Biredjik, and the men sounded trumpets to announce their arrival, hoping for a sortie to meet them and an opening of the fortress gate. But the garrison thought the sounds were the preliminary to a fresh assault and so manned the ramparts, whilst the Turks were attracted by the call to the arrival of the boats and attacked the crews with darts.

Some of the relieving force attempted to swim ashore; most of these were drowned, but a few reached the citadel wall and were admitted. Robert gained the shore and took refuge in a village, but was soon found and taken prisoner. Another warrior, also named Robert, reached the goal and was killed by an arrow shortly after. Almost all the two hundred were slain or captured.

Fortunately, Biredjik was saved for a time by reason of political events occurring at the enemy's base at Mosul, causing Zengui to retire to that place thus raising the siege. With Mesopotamia and Egypt both in Mohammedan possession, however, Palestine could not hope to remain long unconquered, and fell soon after into the hands of Salaheddin.

XLVI.—Ἐπιπόκων.

It has been customary among scholars, in recent years, to search for any Greek words used by the Septuagint translators which were not to be found in the classics, among the numerous Greek papyri from Egypt, many of which reproduce the language of the commoner people. The word *ἐπιπόκων* in 2 Kings iii, 4, referring to the fleeces of the herds of Mesha, king of Moab, remained without any duplicate being found in any manuscript.[1] It has, however, been discovered under the form of *ἐπιπόκους* in an inscription upon a Corinthian mirror, which apparently belonged to a hetaira. The word is used in reference to the fleecing, by the lady, of her admirers.

[1] Tischendorff-Nestle give it *ἐπὶῳοκων*; Swete, *ἐπιπόκων*. See Bernard Haussonlier, *Annuaire de l'École des Hautes Études*, 1912, 17.

XLVII.—*An Old Diary.*

The Brighton Public Library possesses a volume, published under the auspices of the "Society of Antiquaries" in 1753, which contains the diary of a journey from Cairo to Mount Sinai and back, which was carried out in 1722. The book is written by Robert, lord bishop of Clogher, and in addition to the diary has a treatise upon Egyptian hieroglyphs, which is really a commentary upon the references to Egypt in the Old Testament, and incidentally treats of pagan cults in Palestine and the place-names of that country in the Mosaic period.

The bishop tells us the diary was translated from the manuscript of the Prefetto for Egypt of the Company of Missionaries of the *Propaganda Fide* at Grand Cairo. The diary must have been known early in the eighteenth century, because it is mentioned in Pococke's *Travels*. Three Mohammedans and one French merchant went with the caravan, and three clerics, James of Bohemia, one of the Propaganda, Elias of Aleppo, a Jesuit, and Charles, a Franciscan, and Superior of the Capuchins.

Their journey to Suez does not concern us here, but after crossing the tongue of the Red Sea which, at the place they passed, was about a quarter of a mile wide, the party reached 'Ain el-Musa. On the Asiatic side they halted at a place called Sedur. On the seventh day of the expedition the party, after leaving the Red Sea, entered the desert of Vardan. Next day they approached the Gebel el-Faran, which as M. Maurice Vernes has recently pointed out, and as the bishop of Clogher suggests, is an Arabic expression for the Mosaic Paran. On reaching the mountain they came to a spring, doubtless in a wadi, where there must have been a good supply of water because it was called Hamam el-Faran.

Near it, at a place termed Garonda, was a delightful valley full of trees with an "odour like Peruvian Balsam." The diarist says that the stream from this site was prolific enough to make its way from Mount Paran to the Red Sea, and on the return journey mentions passing its mouth when proceeding along the shore.

Because of the heat, they now travelled by night and in the darkness passed through ground encumbered by many "prickly trees." This statement is of interest because it may be that the species of American plants, which have so quickly spread over the Eastern Mediterranean, may have already taken root in the Sinai Peninsula. The Arabs called these trees Chefem.

Upon the tenth day the road commenced to rise and they reached the summit at Chamil, having passed the previous night on the plain at a place called Nefo, or Neso.

The next day's march brought them within sight of Mount St. Catherine. They halted at Wadi el-Barak in the plain, having descended from the heights, and passing Barak, which was then much wooded, they came to the Mosque of Sheikh Saleh and then to the convent of St. Catherine where the bishop was named Janikius.

A curious comment by the bishop of Clogher deserves notice. At one place the diarist specially noted the inscriptions upon the mountain side at a place called Gebel el-Mokateb, "the written mountain." This must be the Wadi Magara where Prof. Flinders Petrie found so many Egyptian and other texts. The bishop says the object he had in publishing the diary and his annexed treatise upon Egyptian hieroglyphs, was to induce the Society of Antiquaries to send an expedition to copy them.

XLVIII.—*A Statue of Tirhakah.*

The report of Dr. G. A. Reisner's supremely successful explorations at Gebel Barkel on the site of the Ethiopian capital city Napata, contains a description of an important addition to the portraiture of persons referred to in ancient Palestine history. A magnificent life-sized statue has been found of Tirhakah, who was the Ethiopian Egyptian general commanding an army dispatched from Egypt by Sabako to assist Hezekiah in his unavailing resistance to Sennacherib, as set forth in Isaiah xxxvi, and 2 Kings xix, 9.

The statue has been fractured at the neck, but the head fits on again accurately, and it gives a realistic lifelike delineation of the features apart from some damage to the nose. There is a stone support to the back of the head, upon which are inscribed the five regal and canonical names of Tirhakah as known from other records. Hence there is no doubt whatever as to the statue's identity. This visage will, therefore, be a valuable addition to the many illustrations of the Old Testament and of Palestine history, taking a place quite equal to that of the Esarhaddon relief from Zenjirli. It is noteworthy, that we know more of the physiognomy of the Mesopotamian monarchs who came into contact with the Hebrews, than of the Merovingians, and that we possess better portraits of

the Pharaohs of the Old Testament than we do of the Plantagenets. A small photograph of this head of Tirhakah is published in the *Bulletin of the Boston Museum of Fine Arts*. It proves that Esarhaddon's artist, in giving Tirhakah a very low type of negroid physiognomy, was misrepresenting him on the excuse that he reigned over Ethiopia.

XLIX.—*The Alexandrian Jewish Alabarches of Josephus.*

In several passages in his *Antiquities*, Josephus speaks of wealthy Jews having occupied a post, apparently in the taxation department of the Egyptian revenue office, to which he gives the title of Albarches and Alabarchia.[1] The same word is used for such officials in Codex Justinian, and in an inscription found in Egypt: "vectigal alabarchiae per Aegyptum atque Augustamnicam constitutium." Josephus, according to Whiston, says in one place: "Then came Alexander, as successor of Fadus, he was son of Alexander the Alexandrian Alabarch."[2] In another: "Demetrius, principal man among the Alexandrian Jews, both for his family and wealth, and indeed he was their Alabarch." Whether Josephus means of Alexandria, or of the Jews there only, is not clear. Demetrius married Mariamne, daughter of Agrippa I.

M. Lesquier, in his forthcoming work on the Roman army of Egypt, will treat of these officials, as they appear to have been attached to frontier posts, and meanwhile in a preliminary essay proves from various inscriptions found in Egypt, and a passage of Cicero, that the correct spelling was Arabarches and Arabarchia, especially relying upon a long text from Coptos of A.D. 90.

Several scholars have connected the title with Arabia, or the extreme eastern districts of Egypt, but M. Lesquier denies this. He derives the word from Ἀραψ, and shows they were functionaries at times employed in all parts of Egypt. A papyrus tells us of an Egyptian priest at Soenopaios—*i.e.*, Dimeh, and calls him an "Arabotoxotes." There was also a town in the Fayoum called Arabes.

M. Lesquier concludes that originally these officials may have been of Arab extraction because they were customs officers apparently especially dealing with foreigners, exporting from and

[1] See *Antiquities*, XVIII, 59; XX, 52, 100, 147. This last concerns Demetrius.

[2] This was Titus Julius Alexander, afterwards Prefect of Egypt.

importing into Egypt. Why Josephus and other authors mostly write their title Alabarches is difficult to say, unless it was an old one taken over into Greek from demotic or hieratic Egyptian, where frequently the old letter "*r*" was mistakenly transliterated as "*l*."

L.—*Coptic Terms and the Old Testament.*

The Coptic versions of the Old Testament are, as Dr. Horner has shown, worthy of careful study, as illustrating the Hebrew text as rendered by the LXX. Thus, in Gen. i, 3, the Coptic for the Greek "abyssos" gives us the extremely ancient Egyptian word "*Noun*," which was the primeval watery chaos out of which the Egyptian deity created the cosmic earth and the heavens.

Mr. Battiscombe Gunn[1] has recently called attention to another curious introduction of an old Egyptian word by the Coptic scholar translators in the case of Gen. xli, 8 and 24, where the LXX gives for the Egyptian "magicians," τοὺς ἐξηγήτας, "interpreters, expounders," while the Coptic substituted for the Greek rendering a word ⲥⲫⲁⲛϣ, *sphransh*.

This is a very Old Egyptian title, *sẖ-pr-'nh* meaning "Scribe of the House of Life." This "House of Life" was a special department or college in most of the great temples, in which were taught "religious"—magical and esoteric knowledge. Its tutors or most advanced novitiates, so Egyptian records tell us, were summoned to a Pharaoh's aid when in difficulties, such as combating some unknown disease, and, in one case, "to read a sealed letter by clairvoyance."[2]

In later times, when hieroglyphic writing had developed into demotic, and so had become almost unintelligible, the "Scribes of the House of Life" were appealed to to engross hieroglyphic inscriptions for the Ptolemies and Roman emperors. The old writing was called "writing of the House of Life." This word *sphransh*, with its ancient meaning, was, therefore, wisely selected as conveying the correct meaning to Egyptian readers of the Old Testament, and indicates to us whence Pharaoh obtained his "magicians" so readily.

[1] See "Interpreters of Dreams in Ancient Egypt": Battiscombe Gunn, *Journal of Egyptian Archaeology*, IV, 252.

[2] A statuette of Min-mes a Seten, Sesh Kherheb, or Chief Magician to Rameses II, and so about the date of Moses, is in the Brighton Museum.

At the same time, it should not be thought that the Genesis writer did not perhaps know such a word as *sphransh*, although he did not adopt it. We have good reason to think that some at least of the story of Joseph was copied by a Hebrew author from a record in Egyptian, or a Hebrew one containing many Egyptian words, which would naturally be those of official titles and places whose names had no Semitic counterparts. One instance of this suffices for our space; in Gen. xlv, Joseph is reported as saying: "God made me a *father* to Pharaoh." In this case the cause of the term "father" being used is evidently because the Egyptian word *ab* ( ), "vizier," "inspector," was identical in sound with the *ab*, "father," of Hebrew. Joseph justly claimed he had been vizier to the Pharaoh of (Lower) Egypt, and the copier of his phrase rendered the word *ab*, in error, with its Hebrew meaning.

LI.—*Cyprus and Mizraim.*

The Old Testament writers, see Gen. x and elsewhere, indicated Cyprus by the name of its port, Kittim or Citium, and Prof. Naville has proved that the Egyptians acted in a similar manner. In these notes (July, 1917, p. 142) it was shown that Elishah, one of the districts occupied by the *Toldoth Beni Noah*, was Alashia in Asia Minor, or North Syria, certainly not Cyprus as some writers have stated. In confirmation of this Prof. Naville has decided that the usual old Egyptian name for Cyprus was Amasi. There can be no doubt about this, because he produces hieroglyphic texts adding to this name for Cyprus, the determinative sign for an island, and in numerous records Amasi follows as the final one of the enumeration of countries of Western Asia. The name Prof. Naville traces to the city of Amathus. Sometimes the later Egyptian documents called Cyprus by the name of another of its cities, viz., Salamis.

At the same time Prof. Naville explains the word in Epyptian from which the Israelites borrowed the name of Mizraim, which they applied to Egypt. In Hebrew the word *māṣōr*, מָצוֹר, meant an "enclosure, or place surrounded by a defensive wall." Mitzraim being a noun in the dual, it is probably not a transliteration of an Egyptian word, but a rendering in Hebrew of some term commonly applied by the Egyptians to their country. From the most ancient times Egypt was considered as a dual country, divided into Egypt

of the North and of the South, and Prof. Naville finds in several inscriptions that the dead are said to have been worshippers of the goddess of the North. The hieroglyphs give the deity-name and then the determinative symbol for North, which is a figure of an *enclosure*. Although he has not yet found a similar symbol for South Egypt, there is no doubt it was in common usage. Mizraim would therefore be the Hebrew expression for these two enclosures, but being in the dual, the Old Testament word refers solely to Lower Egypt.

THE PRINCES OF THE BAKERS AND THE CUP-BEARERS.

By Joseph Offord.

The progress achieved in translating the ancient Egyptian writings is twofold, resulting from the continual discovery of new texts and our improved knowledge of the meaning of their words. Scholars have now a familiarity with the old language and the written characters which enables them to read accurately most texts inscribed after the XVIIth dynasty, that is to say, from before the time when the Hebrews from Palestine entered Egypt. An important result of this is that the more completely we comprehend the Egyptian records, the more light they throw upon the Egyptian portions of the Pentateuch story.

An apt illustration of this is the Egyptian evidence, derivable both from monuments and papyri, of the rôles of the "prince of the bakers" (*sar hā-'ōphīm*), and the "prince of the cup-bearers" (*sar ham-mashkim*).[1]

We have a good deal of information about the old Egyptian bakers, and fortunately also as to those employed at the Pharaonic Court. In the Hood Papyrus (called by Sir Gaston Maspero the "Hierarchy Papyrus"), which gives the status of most Egyptian officials, there are enumerated:—"bakers of small cakes," "bakers of '*putt*' paste," "bakers of *persan*," "bakers of long loaves,"

[1] The latter is derived from *shakah*, "to give drink," and is, therefore, connected with the Egyptian *shakana*, a well or drinking-place.

"bakers of common flap bread," and a "baker" simply. In other texts we have an "overseer of the royal offering bread in Memphis," and another "superintendent of the cooks (or bakers) for Queen Thyi."

We possess a series of manuscripts known as the Rollin Papyri containing a collection of the accounts of the Court bakers for several kings (such as Seti I), and of about the period of the Israelite sojourn in Egypt. From these we know a number of names of their chief bakers, and also the quantity of bread they daily provided for the royal household, not only when the king was at his palace, at Memphis or at Heliopolis, but also when the Pharaoh was upon a journey "upon the western road," or "in the southern district." Therefore, they must have had a travelling bakery for the king similar to a regimental equipment to-day. Thus, one of these old memoranda reads: "Receipt of the loaves from the bakehouse which is under the chief, Neferhotep of Memphis, in the Court magazines." Another acknowledgment runs thus: "This day received in the storehouse of the Court by the hand of the scribe Hui, the controller-scribe of the palace Rames, 1,800 (loaves) and a third; First of Paophi." Again, an account runs: "Day his Majesty was travelling in the south. Received at the Court magazine, by the hand of the scribe Necht, 3,905 *kelesta* (small loaves)." One other record may be given: "Received corn from Pharaoh's granary to make flour into bread, in the bakehouse, under the superintendence of store-chief Neferhotep providing the Pharaoh's storehouse." These quotations leave no doubt that this Neferhotep was chief baker to Seti I.

Another account mentions the making of bread by the chief (or overseer) of the bakers, and gives the amount of the corn he handed to his subordinates for the purpose. The position of chief-baker was quite a responsible one because he had to give full acknowledgment to the granary superintendent for all grain he required from day to day, and had to see that no portion of it was misappropriated by his labourers. The latter were very numerous, because the quantity of loaves provided was immense. Many of these were used by the king, who was the national high-priest, for sacrificial purposes, or as royal offerings, and so they were "sacred loaves."

Finally, we have in the tomb of Rameses III an illustration of a royal bakery.[1]

[1] See Wilkinson, *Ancient Egyptians*, 1878, II, 34.

Prof. Eisenlohr, whose translation of the Rollin Papyri has been quoted, found an official connected with the royal baker who is qualified as a "prince" ( ), but the text does not add "of the bakers," yet we doubtless have in this personage the equivalent of the *sar hā-'ōphīm* of Genesis.[1]

An Egyptian title, one among many, of a confraternity concerned with a necropolis at Thebes, was recently found. M. Henri Gauthier translates it thus: "Serviteur de l'administration (?) de la cuisson au bois (?) de la patisserie du palais." Sir Gaston Maspero and M. Baillet, who have also written about this official, prefer the word *confiserie* to *patisserie*. This gives another instance of a Court baker, or confectioner.[2]

With reference to the "prince of the butlers" or "cup-bearers," equally interesting information is available. The Egyptian corresponding titles were long ago described by Ebers and Chabas who rendered the hieroglyphic counterpart as that of a Court official "conducteur des controleurs qui goûtent le vin." In the Rollin Papyri, Professors Lieblein, Spiegelberg[3] and Mr. F. W. Read, all render an Egyptian office as "scribe of the drink table."

M. Edouard Naville, than whom we cannot have a better authority, has twice taken up the subject. He gives a text of an official whose epitaph says that the Pharaoh's butler was "Osiris the butler of the sovereign in the South and in the North Ra" ( ). (The two Egypts explain the Hebrew dual Mitzraim.) This official was the Coptic ⲣⲉϥⲟⲩⲱⲧⲥ, the Hebrew *mashkeh*, and the ἀρχιοινοχόος of Genesis xl, 1.

The ink-pot and pen, and the table with its vases, sufficiently illustrate the title of "scribe of the drink table." Nearly every Egyptian official was scribe of his *métier*, because he had the custody and distribution of the things under his charge.

With reference to the term "princes" applied in Genesis to the

[1] See "The Rollin Papyri and their Baking Calculations," *Proceedings of the Society of Biblical Archaeology*, 1897, pp. 147, etc.

[2] See *Bulletin de l'Institut Française Orientale du Caire*, 1917, p. 167.

[3] *Zeitschrift für Aegyptische Sprache*, 1878, p. 70; *Proceedings of the Society of Biblical Archaeology*, 1904, p. 251.

baker and butler, it may be that the higher posts of each kind, the holders of which came directly into contact with the monarch, were members of the Pharaonic family. The office was such a responsible one, that the possibility of poisoned food or drink—as under the Borgias—had to be reckoned with and hence, perhaps, only members of the blood royal were eligible.

THE REVOLT OF 1834.

THE following is a translation of a letter, unsigned, which I happened to light upon when turning the pages of an old Welsh magazine (*Y Gwyliedydd*, Vol. XII [1835], p. 27). It describes the experiences of some Welsh traveller who found himself in Jerusalem at the time of the revolt of the Arabs under Ibrahim Pasha; and, as a first-hand record of experiences during that exciting episode, I thought it might be worth rescuing from its obscurity. There is nothing to show who was the writer or the recipient of the letter; it was probably not written for publication, but sent to the magazine by the writer's friends.

R. A. S. MACALISTER.

"*Jerusalem*, 16*th July*, 1834.

"I hope you have received the letter which I wrote you from Grand Cairo three or four months ago. In that letter I told you of my intention of returning in the month of June; and no doubt I should have fulfilled my promise had it not been that totally unexpected occurrences, against which no one could have made preparations, have detained me here. When in Cairo, I thought that it would be foolish for me to return to Europe without seeing the places which are so celebrated in the Scriptures, and in other historians, and which were so near me. Accordingly, with an Arab, I crossed the Isthmus of Suez and the shores of the Red Sea, and on camel-back I reached Mount Sinai in Arabia. Thence I crossed the desert, and after many dangers I reached Jerusalem. Ibrahim Pasha, who was in Jerusalem, treated me in a kind and friendly manner; I dined with him, and I enjoyed his friendship for some time after.

"As I was continually making excursions among the Arabs, they conversed with me freely, and I understood that they were very discontented with the rule of the Pasha, especially for his practice of taking their young men for soldiers. They told me that there was a widespread conspiracy to break out in revolt, and that I would do well to leave Palestine. Accordingly I made preparations to leave the place, but, notwithstanding all my diligence, I was too late. So soon as the Pasha had left for Jaffa, the revolution began. The strongholds of Herek and Solth [*sic.* presumably Kerak and es-Salṭ] were ruined, and the Arabs from Samaria and Hebron made their way to Jerusalem. The Pasha had not left more than 600 men, and the enemy was more than 40,000. But as the wall was fortified with a few cannon, and the Arabs were armed with javelins and guns only, we could have held out for ever had they not found a subterranean entrance. They came in at midnight and obliged the soldiers, after a brave resistance, to retreat to the castle. All the Christians fled to the different monasteries, and thus they saved their lives. For five or six days the city was given up to pillage and plunder, and I never witnessed a scene so heartrending. The Jews, who had no safe place wherein to flee, suffered greatly. Their houses were spoiled so completely that there was not a bed to lie down upon; many of them were slain, their wives and daughters outraged, etc. In short, things were done too barbarous to relate. In the hope of receiving good pay, or for some other end, this cruelty was spared the monasteries.

"To increase our misery, an earthquake, one of the strongest ever felt in Palestine, destroyed many houses, and levelled to the earth that part of the city wall which passes the temple of the Muhammadans. The monastery of Bethlehem was rendered uninhabitable, and many of the inhabitants were killed in the ruin of their houses. For ten days earthquakes continued to rock the city, though none of them was by any means so severe as the first.

"When the Pasha heard of our condition, he hurried from Jaffa with 5,000 men. It was a journey of only twelve hours from Jaffa to Jerusalem, but the Pasha was three and a-half days before he could bring us help. There were more than 30,000 of the country Arabs holding the mountain roads, and as the soldiers were following their way along the water-courses below them, the rebels profited thereby to stone them—at times rolling ugly masses of rock down upon them, and thus they were flattening down their enemies and

rendering the pathways quite impassable for horsemen and gunners. However, the energy and bravery of Ibrahim Pasha conquered every obstacle, and at last he came in triumph to Jerusalem.

"You cannot imagine how anxious I am to return, but as the Pasha is still waging a bloody war with the Arabs, it is impossible for me to leave the city. If God permits me to return to Europe I shall not regret my journey. The first opportunity that I shall have obtained I shall mount on my camel's back, and, swift as the wind, I shall hasten across the desert to Cairo and Alexandria, and thence to Europe. If I should leave Jerusalem now, there is not the least doubt that I should be killed by the Arabs."

THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The Committee are glad to be able to state that the two following gentlemen have very kindly consented to be members of the General Committee: General Sir Edmund Allenby, K.C.B., Commander-in-Chief of the Egyptian Expeditionary Force in Palestine, and Colonel Ronald Storrs, C.M.G., Military Governor of Jerusalem, formerly Oriental Secretary at the Residency, Cairo, and on the staff of the late Lord Kitchener in Egypt.

In the May number of the *Burlington Magazine* Captain Martin S. Briggs gives an extremely interesting account, with illustrations, of the Mosaic pavement of Shellal, near Gaza, found during our military operations near the end of May, 1917. The site lies about thirteen miles south of Gaza and close to the Wady Gaza. The pavement contained an inscription to the following effect:—

> + This temple with spacious ——— [? foundations] was built by our most ——— [? holy] and most pious George —— in the year 622, according to ——— [? the Gaza era].

This would make it of the year 561-2 A.D. The tendency to identify this George of Shellal with St. George of Cappadocia, England's patron Saint, was irresistible, although, as a matter of fact, there is no evidence for this, nor is there even any probability. The pavement itself is remarkable for its realistic and lively design, and the symbolism of the various beasts and birds represented in the panels is singularly interesting.

In *The Near East* (August 30), "E.W.G.M." resumed his valuable notes on the Palestine front. He pointed out that the recent operations centred round Sinjil—which is named after the Crusading castle of St Giles—and Seilun, the generally-accepted site of Shiloh, must now lie very near our front line. Dr. Masterman remarked that our line was advanced about two-thirds of the way from Jerusalem to Nablus, and, on the whole, the country lying before us was better than that already taken. At the moment of going to press the news arrives of General Allenby's wonderful victory.

The Cairo correspondent of *The Near East* (August 16) gives some account of the conditions in Syria and Palestine. A refugee reported that diseases and epidemics had practically disappeared, but wheat and flour continued to be sold at famine prices. All reports agree in stating that the Turks have changed their tactics; Jemal's reign of terror has been succeeded by a pro-Arab policy. On the other hand, a refugee from Damascus gave a very gloomy report of the prevalence of disease and the number of deaths from starvation.

The Cairo correspondent of *The Times*, writing on British work in Palestine, says that experts are busy investigating the agricultural situation, the fiscal question, the educational requirements, public security, the complicated question of judicial organisation, and pious foundations. In Jerusalem the normal life of the people has been entirely renewed, and the old city is cleaner than ever it has been.

One interesting and much needed change in the internal administration of Palestine has already been made, according to *The Near East* (July 26). Civil courts of justice have been re-established, based on the Turkish *régime*, but with certain changes due to the conditions of war, and also to the aim to bring justice nearer to the people. There will be a court of appeal at Jerusalem. A court will go on circuit, a procedure which was quite unknown before the war. Great care has been taken in the selection of the personnel. British officers, with legal experience and knowledge of Arabic, have been appointed to the courts, and the rest of the

staff selected from well-known and tried men. The jurisdiction of the religious courts of the Moslem and other communities will remain unchanged.

The Near East of August 2nd states that the foundation stone of the Hebrew University at Jerusalem has been laid. The medium of instruction will be Hebrew, though at the outset all subjects will not be taught exclusively in Hebrew. The ceremony was performed in the presence of General Allenby, of officers of the French and English detachments in Palestine, of a representative gathering of Jews, and a deputation of Egyptian Jews and the heads of other communities.

The railway line has been extended from Rafa to Beersheba. It was formally opened on May 29.

An interesting activity has been inaugurated by the Zionist Organisation of America, namely, the compiling of a bibliography of literature on Palestine, consisting of a *catalogue raisonné* of books, articles, pamphlets, etc., on Palestine in all languages. Special stress is being laid on economic rather than archaeological material. For further information address, "Palestinian Survey, 500, Fifth Avenue, New York, U.S.A."

We are glad to call attention to an article by the Mr. T. R. Georgevich on Serbia and the Holy Land which appears in the *Journal of Theological Studies*, January–April, 1918. It is an interesting account of the relations between the two lands. It is not generally known that the Serbs had their own monasteries in Palestine as early as the thirteenth century, and that not only were numerous pilgrimages made thither, but the familiar title, *haji* was prefixed (in the form *Hadźi*) to the names of pilgrims quite in the Mohammedan manner. But he was only the true *Hadźi* who had spent the Holy Week in Jerusalem and been to the Church of the Holy Sepulchre on Easter Sunday. Descriptions of journeys to and in Palestine date from 1235.

The late Col. Sir Charles Watson's book on *Fifty Years' Work in the Holy Land* is the subject of a warm complimentary notice in *The Geographical Review*, the journal of the American Geographical Society. It says:—

"This volume is an inventory of achievement which fittingly commemorates the fiftieth anniversary of the founding of the Palestine Exploration Fund. Glancing over the field of varied studies conducted by the members of this famous institution, one can hardly abstain from attributing, at the very outset, greater weight to its surveys than to any other branch of its work. History, geology, archaeology, anthropology, and religion all received important contributions; and yet none of the results in these branches of study can claim the all round usefulness of the cartographic achievements. The most extensive surveys of Palestine so far recorded in map form are due to the labour of a number of well-known workers who gave their time to the Palestine Exploration Fund.

"A few years after the foundation of the society in 1865 it became evident that no reliable work could be undertaken without an accurate base map. The only section of Palestine of which trustworthy maps then existed was the coast, which had been charted by the British Admiralty. The survey of Western Palestine was undertaken first. Operations lasted from 1871 to 1877. The results of this important work appeared in 1880 in the shape of a one inch to the mile map, which may be considered as one of the most important scientific productions that has come out of the Holy Land. Through this map the historical value of many Biblical passages was determined. Needless to add that the map has also served as a base for investigations of a wide range, and that it has been indispensable to travellers . . . . ."

"A mass of material on the history and geography of the Holy Land has also been disseminated among students through the Fund's publication of a series entitled the 'Palestine Pilgrims' Texts.' The list of volumes published shows that Palestine has attracted Christian tourists since the early centuries of our era. As a contribution to the history of travel in ancient and medieval days this series takes a leading rank."

The advertisement of the book will be found below, on the next page.

In 1876 the Society published a volume of Photographs of Biblical Sites, by Lieut. H. H. Kitchener, R.E., F.R.G.S., containing twelve photographs taken by Lord Kitchener during the time he was at work on the Survey of Western Palestine, together with a short description of each written by himself. Some of the views taken are no longer obtainable, as new buildings have sprung up everywhere, altering or marring old sites. The descriptions, though so short, are charmingly written, and show what a strong feeling Lord Kitchener had for the Holy Land. He took the keenest interest and pleasure in the preparation of this, his only book, as his letters show, though the actual publication of it was left in Sir Walter Besant's hands, as Lord Kitchener returned to Palestine before it was in proof. There are about forty copies of this book still unsold, and these can be had on application to the office of the Society, 2, Hinde Street, Manchester Square, W., at the original price of one guinea, postage extra.

Fifty Years' Work in the Holy Land: A Record and a Summary, 1865–1915.—Under this title the late Colonel Sir C. M. Watson, K.C.M.G., etc., gave an entirely new revision of that *résumé* of the work of the Fund which has been issued from time to time in order to furnish readers, and—especially—new subscribers with a synoptical account of the more important aims and achievements. Such accounts have been published in 1870, 1872, 1886, and 1895, so that twenty years have passed since the last revision—years during which most valuable excavations have been undertaken, notably at Gezer. The year 1915 being the Jubilee of the Palestine Exploration Fund a new edition was especially appropriate, and old subscribers as well as new will find that the book by the late Chairman of the Executive Committee gives an admirable bird's-eye view of the work of the Fund. Although space allows the book to provide only the bare outlines of what has been done, the material is so arranged as to include all information necessary to explain the different expeditions and excavations. A map is also appended containing all the important names and sites. Chapters are written on the reason why the P.E.F. was established; the foundation of the Society in 1865; the preliminary reconnaissance of Palestine, 1865–6; the explorations at Jerusalem, 1867–70; the expedition to the Desert of the Exodus, 1869–70; the survey of Western

Palestine in 1871–7; the survey of Eastern Palestine in 1881–2; the geological expedition and survey of the Arabah in 1883–4; the excavations at Lachish, Jerusalem, etc. (five chapters), the survey of Southern Palestine in 1913–14; the Palestine Pilgrims' Texts, and a concluding chapter on the administration of the Society. There are two appendices: the chronology of the P.E.F., and the chronology of the publications. The book is published by the Committee of the Fund, and can be had on application to the Assistant Secretary, post free 3*s.* 6*d.*

The Committee have brought out a new edition of the ($\frac{3}{8}$ in. to the mile) Map of Western Palestine, of which the original edition has been for some time out of print. It is in two large sheets, and will be, primarily, a travellers' map. The roads and railways constructed since the original survey have been added. For the sake of clearness, only the modern names are given. The hill shading is in a lighter tint for the same reason. All the country beyond that actually surveyed is shown in outline only. In a few years it may be possible to add much of this in a further edition. In the meantime, this is the clearest map and the easiest to consult of any yet issued by the Society. The price of the complete map is 7*s.* 6*d.* If desired, the map can be mounted on linen to fold, or on rollers, 15*s.* Subscribers' price, 12*s.* 6*d.* Postage extra.

The Library of the Palestine Exploration Fund contains many duplicate volumes, including standard works by Robinson, Ritter, Stanley and others. They may be had separately, and with a list, the price of each volume, has been prepared, and can be obtained on application.

Recent additions to the Library, by purchase, include:—

Journey through Arabia Petraea to Mount Sinai and the excavated city of Petra, the Edom of the Prophecies, from the French of M. Léon de Laborde. (Murray, London. 1836.)

Hadriani Relandi Palaestina ex Monumentis veteribus Illustrata Trajecti Batavorum, ex libraria Guilielmi Broedelet. MDCCXIV.

Palaestina ex Monumentis veteribus Illustratae; Liber Primus, In quo de Palaestinae Nominibus, Situ, Terminis, Partitione, Aquis, Montibus, et Campio Agitur; Liber Secundus, In quo agitur de Intervallis Locorum Palestinae. (The two volumes bound in one: maps and illustrations.)

Samuelis Bocharti Geographia Sacra cujus pars prior Phaleg de Dispersione Gentium & terrarum; pars posterior Chanaan de Coloniis & sermone Phoenicien. MDCLXXIV.

A Primer of Hebrew Antiquities (1895), by the Rev. O. C. Whitehouse.

The Bible and Babylon (1905), by Ed. König.

The Hittites (1910), by Prof. A. H. Sayce.

The list of books received will be found below, pp. 153–155.

The Index to the *Quarterly Statements* previously published included the years from 1869 to 1892, and the need for its continuation to a more recent date has been greatly felt. During the year 1911, the Committee decided to supplement the old Index by one which should include the completion of the work at Gezer, that is to say, from 1893 to 1910. The laborious task was undertaken by Mr. (now Prof.) Dickie, whose familiarity with the matter dealt with, and conscientious exactitude, have now enabled the Committee to publish it with confidence. Price in cloth, 5*s.*; unbound, 3*s.* 6*d.*

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Local Secretaries.

Plaster casts of the raised contour maps (large and small) of Jerusalem have been prepared and can now be had on application. The horizontal scale of the large map is $\frac{1}{2500}$ and the total dimensions are 5 feet by 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help to the study of Jerusalem topography. Price £3 3*s.* Case and packing extra. The scale of the smaller map is $\frac{1}{10000}$ and the size 20 inches square. Price without addition of early walls and streets £1 5*s.*

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be

published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions without further delay, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1917 is published in the Annual Report.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work our former Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6*s.*, by post 6*s.* 4*d.*

A reprint of *Names and Places in the Old and New Testaments*, by the late Mr. George Armstrong, is now on sale, price 6*s.* The book was out of print for some years.

A complete set of the *Quarterly Statements*, 1869–1910, containing some of the early letters (now scarce), with an Index, 1869–1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10*s.* A catalogue describing the contents of each volume can be had on application to the Secretary, 2, Hinde Street, Manchester Square, W.

The Museum at the office of the Fund, 2, Hinde Street, Manchester Square, W., is open to visitors every week-day from 10 o'clock till 4, except Saturdays, when it is closed at 1 p.m.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

The Near East: June 28, Strange Tenants, and Aug. 16, England and Palestine, both by Estelle Blyth ; July 5, Syria and its Future.

The Expository Times.

Journal of Theological Studies, Jan.–April, 1918 : Serbia and the Holy Land, by T. R. Georgevich.

Palestine: Numerous articles on Palestinian geography, economics, etc.

The Burlington Magazine, May, 1918 : The Mosaic pavement of Shellal near Gaza, by Capt. Martin S. Briggs.

Bible Lands, July.

Studies.

The Athenaeum Subject Index.

The Ancient Trade Weights of the East, by W. Airy, M.Inst.C.E. (Privately printed.)

Transactions of the Royal Canadian Institute, Nov. 1917.

Art and Archaeology, June 1918.—The whole number is devoted to illustrated articles on Palestine : Archaeological Research in Palestine, by Prof. Clay ; The Citadel of Jerusalem, by W. J. Moulton ; The American School of Oriental Research in Jerusalem, by Prof. J. A. Montgomery ; Painted Tombs of Palestine, by Prof. J. P. Peters ; The Harvard Excavations at Samaria, by Prof. D. G. Lyon ; The Coinage of Ancient Palestine, by E. T. Newell ; Investigations near the Damascus Gate, by Prof. G. A. Barton, etc.

The Biblical World.

The Homiletic Review.

Journal of the American Oriental Society, XXXVIII, 1918 : American Oriental Studies, by Prof. Torrey ; The Tent of Meeting, by J. Morgenstein.

The American Journal of Archaeology, Jan.–March : A new Mithraic relief from Sî' in Syria, by A. L. Frothingham.

Hebrew Christian Alliance Quarterly, July, 1918.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

The Committee desire to acknowledge with thanks the following contributions to the Library :—

From Lady Laura Hampton :—

Numbers of the *Quarterly Statement.*

From Charles Bailey, Esq. :—

Quarterly Statements for 1869–1902, thirty years being bound in half-calf ; 1871 to 1903, including some bound volumes.

From Mrs. Wassell :—

Quarterly Statements, belonging to the late H. A. Wassell, Esq., 1876–1881, complete, unbound.

From Joseph Offord, Esq. :—

École Pratique des Hautes Études: Section des Sciences Historiques et Philologiques, 1903 : Clermont-Ganneau, "Où était l'Embouchure du Jourdain à l'Époque de Josué ?" ; 1905, Joseph Halévy, "La Légende de la Reine de Saba" ; 1909–10, P. Guiéysse, "Glanures Égyptiennes."

The Committee will be grateful to any subscribers who may be disposed to present to the Library any of the following books :—

Duc de Luynes, *Voyage à la Mer Morte* (1864) ; published about 1874.

K. von Raumer, *Der Zug der Israeliten.* (Leipzig, 1837.)

Lagarde, *Onomastica Sacra* (1887).

The Antonine Itinerary—an edition by Parthey and Pindar was published in 1847 at Berlin. An edition in Russian is also extant, but is therefore not available save to the few who know that language.

For list of authorized lecturers and their subjects, kindly write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

HYGIENE AND DISEASE IN PALESTINE IN MODERN AND IN BIBLICAL TIMES.[1]

By Dr. E. W. G. Masterman.

(*Continued from Q.S.*, 1918, *p.* 119.)

Chapter V.—*Light on the Conditions of Life and Health in Early Historic Times which may be gathered from the results of recent Archaeological Research.*

The recent excavation of many ancient sites in Palestine enables us to form a fair, though necessarily an incomplete, conception of the hygienic conditions of ancient times. From the earliest house-dwellers down to at least the "Greek" period, the streets and houses of even the most important towns of Palestine resembled those of its modern villages. The streets were very narrow and crooked, laid down without system, and with no regard to health; the houses were loosely built, with small rooms, mud roofs, and hardened mud floors. The comparatively rapid accumulation of rubbish over these sites from century to century suggests that the streets were kept in a chronic condition of neglect as they are to-day—in summer choked with dust, in winter almost impassable with mud. There is an entire absence of drainage of any sort; the scanty channels which have been laid bare in some sites are all apparently for conducting water from the roofs to the rain-filled cisterns. Most towns were abundantly supplied with cisterns, even those which had good natural sources of water in the neighbourhood. It is a revelation of what the water from these cisterns must have been like when we find how frequently they contained, while still in use, bodies of animals and human beings. Under such general conditions a degree of health is possible only when life is lived in the open, outside the inhabited area. The presence, however, of great walls, with few and well-guarded gates, suggests that not

[1] As these articles will subsequently be reprinted in book form, and in order to make them as accurate and complete as possible, Dr. Masterman would welcome any suggestions or criticisms which readers may be willing to send him.

infrequently the whole population must have been cooped up in a very narrow area entirely unprovided with sanitary conveniences—a condition disastrous to health.

In the very earliest periods interments within the walls—in caves—were common, but later it was exceptional, and then chiefly in connexion with religious ritual, *e.g.*, foundation sacrifices. While caves and rock-cut tombs were used at all periods for the more important individuals, the common people were probably buried in the earth. At a very early period cremation would seem to have been customary in some parts of Palestine—*e.g.*, Gezer—but it was afterwards abandoned. It is evident, from the large proportion of young children's bones found in the tombs, that infant mortality was high, while there also appears to be but a small proportion of senile skeletons. The mean age at death was low.

With respect to disease, we may surmise that enteric and typhus fevers (not distinguished from each other by early medical writers, though well known) were common, for under such surroundings as those described they must have flourished. The great number of open cisterns would furnish conditions favourable to the multiplication of mosquitoes and the propagation of malaria. As this disease appears to have become very general in Greece in the fifth century B.C. and to have travelled to that land from the East, it was probably established in Palestine, at any rate in the lowlands traversed by the great trade route from Egypt to Mesopotamia, at a considerably earlier date.

We know from the recent examination of Egyptian mummies that tubercular disease of the lung occurred in very ancient times, and it is fairly certain that it was present in Palestine in at least all the historic ages. The human remains found in Gezer show that the teeth were fairly sound at the earliest periods, as the food was then probably coarse and simple, as among the modern fellahin, whose teeth are also good, but dental caries became very prevalent under the more luxurious life of the centuries just before Christ. Tubercular bone lesions and chronic rheumatoid arthritis appear to have been fairly common at all periods; skeletons have been found with very advanced pathological changes. The bone lesions very suggestive of syphilis are also found before the Christian era.

In this connexion it may be worth while to notice the preponderating interest displayed by religious ritual in the functions of generation, as is witnessed by the numerous small phallic images

and the Astarte plaques. The great number of amulets found at all periods show that the people trusted in them at least as much then as now for the prevention and cure of disease.

Many of the ancient pottery vessels are supplied with strainers, possibly constructed to keep leeches from passing into the mouth with the drinking water.

PART II.—*DISEASES OF THE BIBLE.*

CHAPTER VI.—*Hygiene in the Old Testament.*

On this subject we have little information except what can be gathered from the Pentateuch. That the ceremonial laws of the Old Testament tended as a whole towards health cannot be disputed, but this was not their primary object, and they can only in a very minor degree be looked upon as laws of health. A few examples from the Levitical laws will be sufficient to emphasize this point.

With regard to the *dietetic laws* of the Pentateuch it is clear that their object is mainly "religious." The abstinence from blood, for which a reason is given in Levit. xvii, 14, R.V., "for the life of all flesh is the blood thereof," and from the eating of certain animals, is rather the observance of certain long-established "taboos," than the following of any hygienic provision. Blood was too "sacred" (cf. 1 Sam. xiv, 32–34) and, like the fat, belonged by long usage to the altar or the priest; if not so used it had to be destroyed. The elaborate ritual regulations by which the orthodox Jew tries to get rid (as he supposes) of *all* blood, only succeed in making the meat indigestible and deficient in nourishment. Microbes of disease occur in fewer numbers in the blood than in any tissue of the body. With respect to some of the "unclean" animals, the "taboo" origin of their exclusion from ordinary use as food is evident. The camel, for example, as is well known, was a sacred animal among the early Semites (see W. Robertson Smith's *Religion of the Semites*) and its meat was only permitted as food on certain festal occasions; though not eaten to-day by the Arabs ordinarily, a camel which has met with an accident is not uncommonly killed by cutting its throat to let out the blood, and is then cut up for food; the meat is not unwholesome. The coney (*Hyrax syriacus*) is a clean vegetable-eating animal whose flesh is quite edible; it does not really "chew the cud" (cf. Deut. xiv, 7) though, like the hare, it moves its jaw in a way suggestive of that process. The hare (*id.*), as is well

known, is wholesome and is much esteemed by the Arabs; it was "taboo" among the Hebrews.

The argument that the pig was wisely forbidden because of the frequent presence of tape worm (*Taenia solium*) is invalidated by the fact that the equally disagreeable *Taenia saginata*, derived from beef, is extremely common in the East, and even in Europe is a much more prevalent parasite than *Taenia solium*. With respect to that much more serious disease *trichinelliasis* (trichinosis), which results from eating pork infected with the minute encysted worm-parasite, *Trichinalla spiralis*, there is every reason for thinking that the rat and not the pig is the normal host of this parasite, and that it is only in the filthy conditions of mediaeval and modern pigsties that the disease has acquired a habitat in the latter animal (see Allbutt's *System of Medicine*, 2nd ed., Vol. II, p. 912). That the disease was present in the pigs of the East in Old Testament times is highly improbable; it is unlikely, too, that these animals were in early times so inevitably associated with a filthy environment as in later days. It was, in fact, the sacrosanct character of the pig which caused it to be included among the "unclean" animals. We have evidence that the same was the case with the mouse and its near allies (Isa. lxvi, 17). Other factors may have contributed to the making of the list of "unclean animals." The manifestly foul-eating habits of birds like the vulture may have led to their inclusion, or it may be simply because they consumed flesh, this being "sacred." The scaleless fish, such as the eel and the wholesome and appetizing sheat or catfish (*Clarias macracanthus*) of the Jordan lakes, may have been forbidden originally on account of their serpent-like form. The well-known regulation against "seething a kid in its mother's milk" (Exod. xxiii, 9; xxxiv, 26; Deut. xiv, 21), concerning which the Talmudists have evolved so many casuistic regulations of diet, is clearly a law against partaking of the well-known and not unwholesome dish *lebban ummho* (lit. "the milk of his mother"), which is prepared by the Arabs by cooking a newly-born kid in *lebban* or sour milk; it is a special delicacy and is commonly prepared as a peculiar mark of hospitality for a visitor. Although the real reason for this food having been so stringently forbidden is now lost, it must be looked for rather on ritual grounds—possibly in connection with idolatrous feasts—than for any sanitary purpose. The Rabbinical instruction given to the modern Jewish *schechter* (slaughterer), though undoubtedly of value as ensuring the con-

demnation of some of the grosser forms of tuberculosis, stops short of any scientific exactitude by overlooking—in modern Palestine at any rate—much "measley beef." The regulation (Levit. xix, 23) against "uncircumcized fruit"—difficult to understand in any case—is clearly a "religious" rather than hygienic law. The regulations of Deut. xxiii, 10–15, may originally have arisen from a superstitious fear that some injury might be done to the owner of the excreta, but later on they became for all practical purposes actual sanitary regulations; how necessary these were is seen by the condition of things in modern Palestine (see Chapter I). The rough and ready proof of virginity (Deut. xxii, 15–20) survives to-day amongst the bedawin where the bloodstained cloth is hung prominently in front of the tent after the consummation of a marriage. The regulation (Deut. xxii, 8) regarding the building of a balustrade around the edge of a roof was a wise precaution; the present writer has seen many severe and even fatal accidents in consequence of the habitual neglect of this custom among the fellahīn.

There are a number of regulations in the Pentateuch regarding the purification of individuals which, though "religious" in their inception, are in some cases of hygienic value. Thus, the isolation of a woman during the puerperium must have been of sanitary use, though the much longer time prescribed after the birth of a female (fourteen instead of seven days, and sixty-six instead of thirty-three, Levit. xii, 2–5) is fanciful and unscientific. In the same way some basis of scientific truth may remain in the rules regarding menstruation (Levit. xv, 19–23), but they are carried to an extreme quite unnecessary for health (*e.g.*, verses 22, 23) and the period of seven days is one usually in excess of necessity. In practice, it has unfortunately led to the exclusion of the oriental woman—up to the menopause—from public worship in the synagogues and the mosques. Levit. xv, 2–15, would seem to refer to gonorrhoea or some such disease, and the rules have undoubtedly a hygienic tendency, but the regulations in the following verses (spermatorrhoeal and concubital uncleanliness) are purely ceremonial. That contact with the dead (Numb. xix, 11) may in some instances be a cause of infection gives the laws of Levit. xxi, 1–3, 11, and Numb. xix, 5, a sanitary value, but that merely ceremonial and not literal cleansing is the intention may be seen from Numb. ix, 18, where the "cleansing" consists of sprinkling a few drops of water by means of a bunch of hyssop over tent, vessels, and persons. The same may be said of the

isolation of those suffering from the various skin complaints—some of which *may* have been really contagious—included under the name *zara'ath* ("leprosy"). Circumcision, both among the Hebrews and many Gentile races by whom it is practised, is primarily a "religious" institution, and no consideration of any physical benefit appears to have favoured its institution or its continuance. It is true that the removal of the foreskin may in some individuals, especially the uncleanly, prevent the occurrence of such conditions as *phimosis*, *balanitis* and *paraphimosis*, but in the writer's experience circumcized babies and young boys, among the Oriental Jews, are very liable to suffer from a form of ulceration of the external *meatus urinarus*, due to the entry of dirt consequent upon the absence of the natural protection of that passage. This small operation, too, as performed even to-day by the special Jewish official—the *mohel*—is by no means unattended with danger. The writer has seen violent "secondary hemorrhage," septic ulceration, and acute erysipelas follow it. There is no scientific evidence for the assertion that the rite is a protection against venereal disease, or that it is in any sense conducive to continence. On the physical plane, circumcision is a mutilation of nature's provision.

As a whole there can be no question but that these laws, by inculcating temperate and moral habits, by encouraging labour six days a week only, and by their great annual feasts which involved a thorough cleansing of the house, healthful pilgrimages and change of habit, did much to promote the vitality of the Hebrews. The survival and steady increase of this race, in spite of privations and persecutions and of continual loss by religious defection, is abundant proof that even the cumbersome legislation of Talmudic Judaism is on the side of good health and long life. It is, however, the moral and religious teaching rather than the mere ritual laws that has made this people prosperous.

Chapter VII.—*Disease and Medicine in the Old Testament.*[1]

One of the characteristic features in the mention of disease in the Old Testament is its very general character. With few exceptions, and those mostly of kings, disease in the individual is not mentioned; it is disease as the punishment of a community which

[1] It must be pointed out that the root-meanings of the Hebrew words mentioned in this chapter are sometimes only conjectural.

calls for mention. Again, almost all such diseases are mentioned in a very indefinite way; it is hardly possible to come to exact conclusions regarding any of them; what has been written on the subject has been largely speculative. When we consider (see Chapter III) the universal prevalence of fevers of various kinds in Palestine, it is not surprising that several words occur in the Hebrew to describe them. Thus in Levit. xxvi, 9; Deut. xxviii, 22, we have קַדַּחַת, *kaddaḥath* (LXX. πυρετός), tr., A.V., in Levit., "burning ague"; in Deut. xxviii, 22, דַּלֶּקֶת, *dalleḳeth* (LXX, ῥῖγος, *i.e.*, "intermittent fever"), lit. "burning," probably some fever or inflammation; and in the same verse חַרְחֻר, *ḥarḥur* (LXX, ἐρεθισμός)—a word occurring nowhere else—tr., R.V., "fiery heat" and supposed by some to be erysipelas. Although the association of these three words in one verse implies that they represent either different specific fevers or stages of fever, yet we cannot be sure which of them to apply to the common fevers of Palestine and Syria—malaria, enteric, typhus, pneumonia, etc. Associated with the above in Levit. xxvi, 6; Deut. xxviii, 22, is שַׁחֶפֶת, *shaḥḥepheth*, the essential meaning of which is "becoming thin" or "wasted," hence it is translated "consumption." There is no reason why it might not be real tubercular phthisis which we know to have been a very ancient disease, tubercle bacilli having been detected in early Egyptian mummies, but it may include other diseases producing rapid wasting, *e.g.*, diabetes and cancer. כִּלָּיוֹן, *killāyōn* (Isa. x, 22, tr. "destruction," Deut. xxviii, 65), tr. "failing" (of the eyes), probably refers to no specific disease.

Much more impressive to the popular imagination than the fevers, which attacked merely individuals, or at most a few, were the great epidemics of pestilence. Many are the references to such occurrences, and several rather general Hebrew words of similar meaning are used to describe them. (1) דֶּבֶר, *déber*, lit. a "driving" or "snatching away" (cf. Arab. دبر, "death"), Levit. xxvi, 25; 1 Kings viii, 37, tr. "pestilence," Deut. xxviii, 11, with the article, tr., R.V., "the pestilence." In Exod. ix, 3, it is used for the cattle plague. In the plural it is used to signify different kinds of death. (2) מַגֵּפָה, *maggefāh*, lit. "a smiting." It is used (Exod. ix, 15) of the "plagues" of Egypt; in Numb. xiv, 37, of the "plague" from

which the spies died; in Numb. xxv, 8, 9, 18; xxvi; xxxi, 6, of the "plague" which is said to have slain 24,000 in the wilderness of Baal-peor; in 1 Chron. xxi, 12, of the "plague" which followed David's numbering of the people; and in 2 Chron. xxi, 14, of the "plague" threatened on account of the sins of Jehoram. See also Psalm cvi, 29, 30; Zech. xiv, 12. It is also used of slaughter in battle, in 1 Sam. iv, 17. (3) נֶגֶף, *négef*, from the same root as (2), (Exod. xii, 13) used of the death of the firstborn in Egypt: "there shall no *plague* be on you." (4) נֶגַע, *nega'*, lit. a "blow," tr. "plague" in referring to the death of the firstborn in Egypt (Exod. xi); also (Levit. xiii, 3) "plague" in the skin, meaning a spot of eruption; (Levit. xiii, 47) a "plague" spot in garments and walls. (5) מַכָּה, *makkāh*, a "smiting," tr. "plague" (Numb. xi, 33) referring to the disease which followed the eating of the quails; 1 Sam. iv, 8 (of the Egyptian plagues). (6) קֶטֶב, *ḳeṭeb*, lit. a "cutting off" (cf. Arab. قَضَبَ, to "cut off," "destroy"), tr. "destruction" (Deut. xxxii, 24, Psalm xci, 6), refers to some kind of "plague."

All these words are used in a general sense and not limited respectively to special diseases; any epidemic disease, sudden in onset and rapidly fatal, might be so described. Any one of them might adequately be used for cholera, bubonic plague, smallpox, or such like. Of the outbreaks of epidemics in the Old Testament, the accounts are too meagre to give any certain opinion regarding their nature. Regarding the "plague" of boils, *shehin* (Exod. ix, 1 ff.)—one of the "ten plagues"—varied opinions have been put forth. According to Dr. Creighton (*Ency. Bibl.*, article "Boil"), it was bubonic plague; according to Prof. Macalister (Hastings, *Dict. Bibl.*, article "Medicine") it was smallpox, the "blains," אֲבַעְבֻּעֹת (LXX., φλυκτίδες), being explained by Talmudic writers as "pustules," and an epidemic accompanied by "boils" and "pustules," being probably smallpox; on the other hand, other writers, laying stress on the fact that this epidemic was preceded by a great "murrain" of cattle, which was probably "splenic fever" (anthrax), consider that the human plague was also an outbreak of anthrax. On every ground this is improbable. This difference of opinion is typical of the whole subject of disease in the Old Testament. The outbreak of disease following the eating of the quails (Numb. xi, 33) may have been due to some morbid condition of the quail-flesh

itself—perhaps to the development of *ptomaines* setting up an acute *enteritis*—or it may have been cholera. The sudden death of the spies (Numb. xiv, 37), the plague which followed Korah's rebellion (Numb. xvi, 45–50), and that which occurred at Baal-peor (Numb. xxv, 8, 9, 18; Psalm cvi, 28–30), were events of terrifying suddenness and awful destructiveness which impressed themselves deeply on the history of Israel; but the accounts mention no symptoms. The only diseases we know of, which spread with such rapidity and with such fearful mortality, are the two modern terrors of the Orient—bubonic plague and cholera. With regard to the former there does appear to be a reference to it in 1 Sam. v, 6–12. The word עֳפָלִים, *'ophālim*, tr. "emerods" (*i.e.*, haemorrhoids), is much better translated here and in Deut. xxviii, 27, by "tumours," and in both passages it very probably refers to the "buboes" or enlarged lymphatic glands which are the characteristic feature of "bubonic plague." These "buboes" may occur in the groin, in the arm-pit, neck, or elsewhere. In the case of the Philistines, it is clear that "tumours" were the characteristic thing about their complaint; they sent five golden images of these tumours, and five golden "mice," as a trespass offering along with the returned Ark (1 Sam. vi, 5). The "mice" are said to have "defiled the land," and it is a suggestive thing in this connexion to notice that epidemics of bubonic plague are often preceded by a great mortality among rats. The defiling of the land may mean that great numbers of rats, field mice, or allied animals had died simultaneously with the outbreak of the plague among the Philistines, and for this reason images of them, together with the tumours, were fashioned in gold. The Heb. עַכְבָּר, *'akbār*, translated here "mice," included several kinds of burrowing animals (the root-meaning being "to burrow") and, in the Talmud at any rate, included the rat (see article "Mouse" in *Jewish Encyclopaedia*). It is further consistent with what we know of bubonic plague that the infection, apparently at any rate, accompanied the Ark and the other things sent from the infected area, so that immediately after their arrival at Beth-Shemesh a severe and fatal epidemic broke out there.

If this was bubonic plague, as seems fairly certain, an important point to be noticed is that then some at least of the other outbreaks of plague recorded in the history of Israel, were without doubt of the same nature. Of the epidemic which followed David's num-

bering of the people (2 Sam. xxiv, 13; 1 Chron. xxi, 22), Josephus (*Ant.*, vii, xiii, 3) gives his own details, founded perhaps on some tradition current among his own contemporaries, but the account is too fanciful for any practical use. The strange destruction of Sennacherib's host (2 Kings xix, 35) would appear to have been due to the outbreak of some epidemic, and it has been supposed that the synchronous illness of Hezekiah, in the course of which he had a "boil" (Isa. xxxviii), may have been bubonic plague due to the same epidemic. This is improbable and unnecessary. Hezekiah's "boil" was probably a severe carbuncle or an abscess. It is not clear from the account given in 2 Chron. xxi, 14, whether the great plague (*maggefah*) refers to some actual epidemic among the people or to a "stroke" of misfortune; the Hebrew would allow of either. The disease from which King Jehoram himself died (2 Chron. xxi, 15, 18) was apparently *dysentery* ending in *membranous colitis*, a disease in which "casts" of the large intestine, often of considerable length, are passed from the rectum from time to time. Even with modern methods of treatment it is a long, and not infrequently fatal, disease. At the time of the siege of Jerusalem, recorded in Jer. xxi, 9, there was a "pestilence" such as often occurs under such circumstances; it may have been *typhus*, which has in the past been known as "jail" or "camp" fever, or *spirillum*, commonly called "famine" or "relapsing" fever; both occur chiefly in times of privation. In Zech. xiv, 12, there is a description of the terrible destruction of the enemies of Jerusalem; their flesh was to fester away (מקק, *māḳaḳ*), also their eyes and their tongues. The imagery may have been suggested to the prophet by confluent smallpox.

To **skin diseases** there are many references in the Old Testament, particularly under the heading צָרַעַת, *ẓara'ath* (from root צרע, meaning to "strike" or "smite," cf. Arab. ضَرَعَ, "to strike"). This has, rather unfortunately, been translated "leprosy." The attempt to recognize in the eruption of *ẓara'ath* (Levit. xiii) the features of modern leprosy (*Elephantiasis graecorum*) is hopeless; the Greek λέπρα used in the LXX, which has suggested the English "leprosy," does not mean this disease but rather, primarily at any rate, the familiar skin disease *psoriasis*. It is impossible to identify as the symptoms of any one disease the variety of somewhat vague and general signs of *ẓara'ath* as given in Leviticus. We are reduced to the necessity of supposing, either that this particular disease has

changed its character, or even disappeared altogether, or, as is far more probable, that the signs of it given in the Old Testament belong to a number of skin dieases which ignorance of pathology caused to be classed together. It is necessary in dealing with this subject to emphasize the fact that ceremonial "cleanness" was distinct from cure, and uncleanness was something quite distinct from what we understand by contagiousness; the reasons for ritual "cleanness" and "uncleanness" are lost in the dim obscurity of the early history of the Hebrews, or even of the Semite race. Thus, if the "leprosy cover all the skin of him that hath the plague from the head to the feet . . . the priests . . . shall pronounce him clean" (Levit. xiii, 13). It is not stated "it is not the plague," but for some obscure reason the whole surface of the body being invaded made the man ritually "clean." Probably the *zara'ath* of Gehazi (2 Kings v, 27) was of this nature. The Talmudic writers do not help as much as might be expected, but they state that *zara'ath* refers to any disease with cutaneous eruption or sores, and, indeed, some of the references appear to demonstrate that these writers considered the disease non-contagious. The extraordinarily exaggerated ideas of the danger of infection from lepers which were entertained in the Middle Ages, indeed down to recent times, were founded on the ideas: (1) that the "leprosy" of modern times was the *zara'ath* of the Old Testament, and (2) that the *zara'ath* was an intensely contagious disease requiring the most rigid isolation. The first proposition is generally discredited, and the second is more than doubtful. In addition to this, modern medicine teaches that leprosy (*Elephantiasis graecorum*) is not hereditary, and only in a very mild degree contagious; workers among lepers—medical men, nurses, etc.—run practically no risk if they take the most perfunctory precautions.

Of the words used to denote the signs and symptoms of *zara'ath* the following may be noted:—(1) שְׂאֵת, *s'eth* (LXX, οὐλή, a "scar" or "cicatrice"), Levit. xiii, 2, 3. The root-meaning of the word is a "lifting up" or "rising," hence, perhaps, a "pimple" or "boil." (2) סַפַּחַת, *sappahath* (LXX, σημασία, lit. a "signal"), Levit. xiii, 2, a "scab," root-meaning uncertain. (3) בַּהֶרֶת, *bhahereth* (LXX, τηλαύγημα, lit. "brightness"), Levit. xiii, 2, 39. Root-meaning is "to be bright," "to be white"—possibly with the idea of burning, more probably simply "white spots." (4) מִחְיַת־בָּשָׂר־חַי,

miḥyath-baśar-ḥai (Levit. xiii, 10), may be naturally translated "quick raw flesh." It is probably the equivalent of "granulation tissue," popularly called "proud flesh." If a "white rising" (*śᵉēth lebhanāh*) or a "bright spot" (*baḥereth lebhanāh*) appears upon the scar of a boil (*shehīn*) the patient was declared to be "unclean." This is somewhat suggestive of the breaking down of a tuberculous sinus, temporarily healed. "Plague upon the head or beard" (Levit. xiii, 30) is called נֶתֶק, *nethek* (LXX, *θραῦσμα*), lit. "fragment" or "piece," from a root-meaning to "tear away," "drag up by the roots." This would appear to be a term including the various forms of ringworm (*tinia*, *favus*, *alopecia*, etc.). בֹּהַק, *bōhak* (LXX. *ἀλφός*), Levit. xiii, 13, a whitish skin eruption, root-meaning "to be white," "to shine," corresponds with the Arab. بهق, *bohak*, which is used to-day with the same meaning. Both the Hebrew and Arabic words indicate the disease *leucoderma* (also called *vitelgo* or "white leprosy") - a disease in which whitish patches, with convex outlines, appear on various parts of the body, usually more or less symmetrically, and gradually spread. The skin in the neighbourhood of the light patches is pigmented a deeper shade than normal. The disease is incurable, but when the patches are universal, as in a few rare cases happens, the patient may, in a sense, be considered cured, the skin being startlingly white. Among dark peoples this gives a very strange appearance; it is a disease specially common in the Tropics among negroes. The cause is unknown.

Other skin affections are:—חֶרֶס, *ḥeres* (LXX, *κνήφη*), from root-meaning to be "rough" or "scabby:" tr., Deut. xxviii, 27, "the itch." More probably it refers to some other irritating eruption such as *eczema* or *lichen planus*; יַלֶּפֶת, *yallepheth* (LXX, *λειχήν*), root-meaning to "cling to," hence tr. "scabbed" (Levit. xxi, 20; xxii, 22); יַבֶּלֶת, *yabbeleth*, (LXX, *μυρμηκιῶντα*), Levit. xxii, 22, A.V. tr. "having a wen" (Jewish tradition, "having warts"), R.V. marg., "having sores." The root-meaning is to "flow" or "run" and, therefore, having an "ulcer" or "running sore" would be a better rendering; גָּרָב, *gārābh* (LXX, *ψώρα ἀγρία*, *i.e.*, "scabies"), tr. (Deut. xxviii, 27) "scurvy." As جَرَب (*jarab*), the Arab. equivalent, is the regular word for "the itch" (*scabies*), it is probable that *gārābh* is the same. *Scabies* is due to the presence in the skin

of the parasitic mite *Sarcoptes scabei*, and in Palestine, it is a common and very intractable disease among the poor and uncleanly.

Regarding the disease with which Job was smitten—"sore boils (*shehīn*) from the sole of his foot unto his crown" (Job ii, 7); his "flesh clothed with worms (? maggots) and clods of dust" (vii, 5)—there have been various speculations. The type of disease in the writer's mind may have been true leprosy (*Elephantiasis graecorum*), smallpox (*variola*) or, perhaps most probably, a very extensive *erythema*. Highly improbable is the suggestion "Oriental sore," which is commonly a single lesion and never a general eruption. The same may be said of malignant pustule (*anthrax*) and Guinea worm (*Filaria medinensis*).

A number of diseases and deaths are recorded in the Old Testament as due to disease of the **Central nervous system.** The *insanity* (שִׁגָּעוֹן, *shigga'on*) of Saul was recurrent and was attended with attacks of homicidal and suicidal mania (1 Sam. xviii, 11; xx, 33), and of melancholia (1 Sam. xx, 20). No doubt it was David's contact with Saul during these real paroxysms which enabled him so successfully to feign the same disease before Achish, king of Gath (1 Sam. xxi, 13), in order that he might receive that protection which is, in the Orient, accorded to such persons from superstitious reasons. Another instance of insanity is that narrated in Dan. iv, 33, where Nebuchadnezzar had the delusion that he was an animal, a form of mental disease known as *lycanthropy*.

The death of Nabal (1 Sam. xxv, 37, 38, where it is recorded that "he became as a stone" after a period of mental excitement and drunkenness) would appear to have been due to *apoplexy* following cerebral haemorrhage. In 1 Macc. ix, 55, there is a more marked case of this disease when Alcimus' "mouth was stopped and he was taken with palsy, so that he could no more speak anything." This is cerebral haemorrhage accompanied by *aphasia* due to pressure on the "speech centre." A form of *hemiplegia* appears to have been in the mind of the prophet (Zech. xi, 17) in his words: "His arm shall be clean dried up and his right eye shall be utterly darkened." The sudden death of Uzzah (2 Sam. vi) may also have been due to cerebral haemorrhage, but *syncope* from sudden heart failure caused by over-exertion and excitement seems more probable. A similar death, due to the shock of bad news, is that of the aged Eli (1 Sam. iv, 13 ff.).

Insolation (sunstroke) is incidentally mentioned in Psalm cxxi, 6; Isa. xlix, 10. The death of the Shunammite woman's child (2 Kings iv, 19), who had been exposed to the blazing harvest sun, was of this nature; such incidents are by no means uncommon to-day. An even more striking example of insolation is the death of Manasses, the husband of Judith (Judith viii, 3). Jonah was overcome with the effect of the hot sun and dry sirocco—a dangerous conjunction; *syncope* (Jon. iv, 8) is one of the earlier symptoms of insolation, and the headache which comes on under these conditions may be supposed to be the physical cause of his extreme misery. Such a sudden *drying-up of an arm* as that described in the case of King Jeroboam (1 Kings xiii, 4) might be purely "functional," or if we are to look for a physical cause, the sudden blocking of the main artery of the limb—the axillary artery—might account for it. The disease which affected King Asa's feet in his old age (1 Kings xv, 23; 2 Chron. xvi, 12) has been supposed, by Rabbinical writers, to have been gout. This is an uncommon disease in Palestine, and a more likely suggestion is that it was *senile gangrene*, a by no means uncommon accompaniment of old age in Jerusalem to-day. It is suggestive that the Chronicler says: "yet in his disease he sought not to Jehovah but to the physicians." The reference may be to non-Jewish physicians, users perhaps of incantations in the names of other gods, but it is quite as likely that there is here a veiled reference to the name Asa which means a "healer" or a "physician," and "is perhaps short for אֲסַיָהּ, *i.e.*, 'Yahwé healeth'" (Cheyne, article "Asa," *Ency. Bibl.*).

"Rottenness" (רָקָב, *rāḳābh*) of bones referred to in Prov. xii, 4; xiv, 30; Hab. iii, 16, etc., is probably *caries*—a disease common to-day in Palestine, and one of the most usual causes of "crookbacktness" of Lev. xxi, 20. The lameness of Mephibosheth in both his feet, consequent upon a fall when five years old (2 Sam. iv, 6), might be due to caries of the bones of the feet, or to a similar disease of the spine, producing pressure paralysis of the lower extremities. The mention that he did not delay to "dress" his feet (2 Sam. xix, 24) might be thought to favour the former, but probably this only refers to washing the feet as a preparation for receiving a guest with due honour.

Broken bones may well be referred to in certain passages where "breach" is used to translate words derived from the root שׁבר.

For example, in Levit. xxiv, 20, a comparison with § 197 in the Code of Hammurabi makes it almost certain that here the "breach" means a "broken" bone. The same interpretation gives a forceable meaning to such passages as Levit. xxi, 19, 22; Exod. xxii, 10 ("hurt" = "get a broken limb"); Isa. xxx, 26; Jer. vi, 14; viii, 11; x, 19; xiv. 17; xxx, 12, 15; Hosea vii, 9; and Amos vi, 6 (see Prof. G. B. Gray, *Expos. Times*, XXV, pp. 347 ff.).

Of **violent deaths** due to injuries, there are many examples: Among the more noticeable:—Goliath struck unconscious by the concussion of a stone on his forehead, and then beheaded (1 Sam. xvii, 50); Abimelech mortally wounded by the fall of a millstone upon him at the gate of the tower of Thebez (Judg. ix, 53); Samson, blinded by the Philistines (Judg. xvi, 21), crushed to death by the house which he caused to fall upon his enemies and himself (*v.* 30). Twice falls from windows led to deaths of royal personages—Ahaziah "fell down through the lattice of his upper chamber that was in Samaria and was sick" (2 Kings i, 2), and Jezebel, thrown from the window of her palace in Jezreel, was crushed beneath the horses of Jehu's chariot (2 Kings ix, 33).

With regard to **childbirth**, mention is made of the birth of twins (Gen. xxv, 21; xxxviii, 28), the latter a somewhat complicated delivery as the arm first "presenting" belonged to the child born later; the delivery was accompanied by a "ruptured perinaeum" (*v.* 29, R.V.). Rachael died at Ephrath after "hard labour" (Gen. xxxv, 16–18). The wife of Phinehas (1 Sam. iv, 19–22) died after premature labour induced by grief at the death of her husband and her father-in-law. The reference (Gen. xxx, 3) to bearing "upon the knees" is to the custom of a woman in labour leaning across the knees of another woman. The birth-stool (Exod. i, 16) is still found in use in the Orient. There are many references to the *pains of labour* (Isa. xiii, 8; xxi, 31; xlii, 14; lxvi, 7; Jer. xxxi, 8; Hosea xiii, 13; Micah v, 3). In Jer. iv, 31, R.V., we read of "the anguish as of her that bringeth forth her first child." There is a detailed reference to labour pains in 2 Esdras xvi, 38. *Barrenness*, in many references (*e.g.*, Gen. xx, 10; xxx, 2), is looked upon as a misfortune, and *miscarriages* as a curse (Hosea ix, 14). In Ezek. xvi, 4, there is a description of a neglected new-born infant from which we can see that the custom of washing, salting and swaddling the infant, which is the rule to-day, is long established.

When we come to *treatment*, it is a surprising thing how little

ancient medical folk-lore survives in the books of the Old Testament, that is if we except much of that nature which was incorporated into the regulations dealt with in Chapter VI: in this respect the books of the Old Testament are a contrast to the later Jewish writings which abound in such folk-lore. Jacob's method of obtaining "ringstraked, speckled and spotted cattle" by means of "peeled rods" (Gen. xxx, 37-40), and, in the same chapter (*v.* 14–16), the use of mandrakes ("love apples") as a means of conception, are examples of a whole class. The story of Tobit's blindness is full of medical folk-lore. The blindness was caused by the droppings of a sparrow (ii, 10); it is healed by the gall of a fish (xi, 11), which the son had been instructed by the angel to preserve as useful for anointing "a man that hath whiteness of the eyes." He is informed at the same time that the smoke of the liver and heart of the fish is useful for frightening away a devil or evil spirit. The use by Hezekiah of a "cake of figs" as a poultice for a boil, belongs rather to contemporary orthodox medicine than to folk-lore (2 Kings xx, 7; Isa. xxxviii, 21). The mention of "balm of Gilead" in Jeremiah (viii, 22; xlvi, 11; li, 8) is clearly in connection with healing, but the ointment of Eccles. x, 1, is a perfume and not a medicine.

The physician (רֹפֵא, *rōphe'*, from root meaning to "mend" or "sew together"), mentioned Gen. l, 2; Jer. viii, 29, was primarily a healer of wounds; the apothecary (רַקָּח) is a perfumer (Exod. xxx, 25, 35; Eccles. x, 1). In the days of the Kingdom the prophets appear to have had the monopoly of healing (2 Sam. xii, 14; 1 Kings xiv, 2; xvii, 18; 2 Kings iv, 22; xx, 7, etc.). Elisha's conduct with regard to Naaman (2 Kings v, 10), and Naaman's expectation of what the prophet would have done (*v.* 11), are examples, no doubt, of the conduct of prophets in this capacity. Priests, too, were to some extent guardians of the public health in enforcing the regulations described in Chapter VI. In later times physicians were employed who treated disease on semi-scientific grounds, some probably Greeks, hence the need for such advice as Ecclus. xxxviii, 1–15. In all ages there have been those who consider that to trust to human skill is to slight God. In later ages, Jewish physicians became famous and the interest felt in Physiology and Medicine is demonstrated by the many references to them in the Talmudic writings.

(*To be continued.*)

THE JERUSALEM WATER-SUPPLY.

By W. T. Massey.

[Through the courtesy of the *Daily Telegraph*, we are able to reprint and put on record the interesting account of the work of the Royal Engineers, as described by Mr. W. T. Massey (Jerusalem, July 26), and printed in the issue of August 13.]

It is doubtful whether the population of any city within the zones of war has profited so much at the hands of the conqueror as that of Jerusalem. In a little more than half a year a wondrous change has been effected in the condition of the people, and if it were possible to search the Oriental mind and to get a free and frank expression of opinion, you would probably not find one inhabitant who was not devoutly thankful for General Allenby's army's deliverance of the Holy City from the hands of the Turks. And with good reason. The scourge of war, so far as the British Army was concerned, left Jerusalem the Golden untouched. To the 50,000 people in the city to-day the skilfully applied military pressure which put an end to Turkish misgovernment was the beginning of an era of happiness and contentment of which they had no conception. Justice is administered in accordance with British ideals, every man enjoys the profits of his industry, traders do not have to run the gauntlet of extortionate officials, the old-time corruption is a thing of the past, public health is organised on Western lines, and though, in matters of sanitation and personal cleanliness the inhabitants have still much to learn, the appearance of the Holy City and its population has vastly improved under the touch of our civilising hand. Sights that offended more than one of the senses on the day when General Allenby made his official entry have disappeared, and peace and order reign where previously there was misery, poverty, disease, and squalor.

One of the biggest blots upon the Turkish government of the city was the total failure to provide an adequate water supply. What they could not, or would not, do in their rule of 400 years, His Majesty's Royal Engineers accomplished in a little more than

two months; and now, for the first time in history, every civilian in Jerusalem can obtain as much pure mountain spring water as he wishes, fresh and bright as any bubbling out of Welsh hills. The picturesque (though usually unclean) water-carrier is passing into the limbo of forgotten things, and his energies are being diverted into other channels. The germs that crowded his leathern water-bags will no longer endanger the lives of the citizens, and the deadly perils which lurk in cistern water have been, to a large extent, removed.

For its water Jerusalem used to rely mainly upon the winter rainfall to fill its cisterns. Practically every house has its underground reservoir, and it is estimated if all were full they would contain 360,000,000 gallons. But many had fallen into disrepair, and most, if not the whole, of them required thorough cleansing. One recently inspected by the sanitary department had not been emptied for nineteen years. To supplement the cistern supply the Mosque of Omar reservoir halved with Bethlehem the water which flowed from near Solomon's Pools down an aqueduct constructed by Roman engineers under Herod before the Saviour was born. This was not nearly sufficient, nor was it so constant a supply as that provided by our army engineers. They went farther afield. They found a group of springheads in an absolutely clean gathering ground on the hills, yielding some 14,000 gallons an hour, and this water, which was running to waste, is lifted to the top of a hill, from which it flows by gravity through a long pipe line into Jerusalem. Supplies of this beautiful water run direct to the hospitals, and at standpipes all over the city the inhabitants take as much as they desire. The water-consumption of the people has become ten times what it was last year, and this fact alone tells how the boon is appreciated.

The scheme does not stop at putting up standpipes for those who will fetch the water. A portion of the contents of the cisterns was taken for watering troop-horses in the spring—troops were not allowed to drink it. The water level of these cisterns is low, and as they are getting emptied, the authorities arrange for refilling them on the one condition that they are first thoroughly cleaned out and put in order. They will not be parties to the perpetuation of a system which permits of good crystal water becoming foul. A householder has merely to apply to the Military Governor for water, and a sanitary officer inspects the cistern, orders it to be

cleansed and sees that it is done, the department of public health grants a certificate that the cistern is clean, and the engineers run a pipe to it and it is filled, no matter what its capacity may be. Two cisterns were recently replenished with 60,000 and 70,000 gallons of sparkling water from the hills in place of water heavily charged with the accumulation of summer dust on roofs. And the dust of Jerusalem roads, as we have sampled it, is not as clean as desert sand.

The installation of the supply was a triumph for the Royal Engineers. A preliminary investigation and survey of the ground was made on February 14, and a scheme was submitted four days later. Owing to the shortage of transport and abnormally bad weather, work could not be commenced till April 12. Many miles of pipe-line had to be laid and a powerful pumping plant erected, but water was being delivered to the people of Jerusalem on June 18. There has not been a stoppage or a hitch. Other military works have done much for the common good in Palestine, but none of them are of greater utility than this. Mohammedans, seeing bright water flow into Jerusalem, regarded it as one of the wonders of all time.

Those who have watched the ceaseless activities of the public health administration are not surprised at the remarkable improvement in the sick and death rates, not only of Jerusalem, but of all the towns and districts. The new water supply will unquestionably help to further lower the figures. A medical authority tells me the health of the community is wonderfully good, and there is no suspicion of cholera, outbreaks of which were frequent under the Turkish régime. Government hospitals are established in all large centres, and frequent medical treatment is given to the indigent. In this country, where smallpox has taken a heavy toll, the "conscientious objector" is unknown, and many thousands of natives in the past few months have come forward of their own free will to be vaccinated. Typhus and relapsing fever, both lice-borne diseases, used to claim many victims, but the figures are falling very rapidly, due largely, no doubt, to the full use to which disinfecting plants are put in all areas in occupied territory. The virtues of personal cleanliness are being taught, and the people are given that personal attention which was entirely lacking under Turkish rule. It is difficult to overcome the prejudices and cure the habits of thousands of years, but progress is made surely if

slowly, and already there is a gratifying improvement in the people's condition. That is patent to any observer.

In Jerusalem an infants' welfare bureau has been instituted, where mothers are seen before and after childbirth, infants' clinics are being established, a body of health visitors is in process of formation, and a kitchen is about to be opened to provide food for babies and the poor. The nurses are mainly local subjects, who have to undergo a thorough training, and there is no one here who does not confidently predict a rapid fall in the infant mortality rate, which, to the shame of the Turkish administration, was fully a dozen times that of the highest of English towns. The spade-work was all done by the medical staff of the Occupied Enemy Territory Administration. The call was urgent, and though labouring under wartime difficulties, they got things going quickly and smoothly. Some voluntary societies are now assisting, and the enthusiasm of the American Red Cross units, which have recently arrived with an admirable equipment, will enable all to carry on a great and beneficent work. Palestine is indeed a brighter and happier land than it was nine months ago.

PALESTINIAN SCARABS.

By Joseph Offord.

A few years ago Commandant H. Weill, in his work upon the Hyksos or Shepherd kings of Lower Egypt, with one of whom Joseph was Vizier, explained that the ornaments upon the scarab seals of these princes differed from those upon the seals of the real Egyptian monarchs and royalties. He therefore placed them in a class by themselves, and suggested the name Anra for this sub-division of scarabs, because a series of hieroglyphic signs frequently repeated, spelling such a word, was often engraved upon them as a decoration.

In the *Journal Asiatique* for 1917, Commandant Weill has an important essay for persons interested in the Holy Land, "Observations Nouvelles sur les Scarabées Hyksos de Palestine et de l'Egypte," in which he carries his researches into a different direction by proving that a certain large number of scarabs, many being of the Anra type, were possibly manufactured in Palestine, and so may be considered as indigenous to that country. Consequently museums,

private collectors, and catalogues of scarabs, will henceforth have to allocate to such the title of Palestine Scarabs.

The ample material upon which this thesis is based is much of it new, being obtained by M. Weill when in Palestine, and also chiefly by his examination of collections of these relics preserved in Jerusalem, in the Government Museum there, and in the museums of the White Fathers of St. Anne, the German Benedictines, and of Mr. Clark.

He also makes great use of all the Palestine Exploration Fund's publications and those of excavators of other countries, at Taanach and Jericho, and he also relies upon some secured by himself in Palestine, and a collection, probably from the Delta, which came into Cairo some years ago. So many of these locally made scarabs has M. Weill examined, that he alludes to them as innumerable; but they must not be confounded with many others found in Palestine and Syria of undoubted Egyptian manufacture which had been imported or introduced by invading Egyptians, or by officials when Palestine was beneath Egyptian sway.

Most of these locally produced scarabs are of the Anra type, which style was first disclosed by the many specimens found in the Delta. Among these North Egyptian ones were several bearing names of a Semitic, not to say Hebrew stamp, as Iakeb, Iakkebbi.[1] But this kinglet's name has not been found on a scarab discovered in Palestine yet. That objects of Egyptian style were in ancient times made in Palestine is not a new view, because at Gezer many amulets, not of Egyptian work but obviously local imitations of such, were found. Also there and at Tell Sandahannah a number of figurines of similar character were found. At the Jerusalem Museum are several such made of lead. Among the Palestine finds, as already stated, are many of the special Anra type, and a moot question, at present, is whether these were produced in Northern Egypt and imported into Palestine; or if those of this peculiar description, especially a number alleged to have been found at Chabin el-Kanata (close to Tell el-Yahoudieh), were made in Palestine and taken to Egypt.

Although it is of a time subsequent to the Hyksos, when Anra scarabs first appeared, the evidence that such scarabs were really of Palestinian origin is most definite for those of Tehutmes III.

[1] See British Museum, Nos. 40741 and 40742. Sometimes the prince's name is spelt Iakebher.

So many of his scarabs are found in Egypt that they must have amounted to quite a million, and so must have been graven under royal command or, perhaps, by funds founded by the Pharaoh. In his case there was, therefore, no necessity to do any more, if his scarabs were ordered to be sown broadcast in Palestine as in Egypt, than to send to the former country any quantity desired.

But, whilst some of his purely Egyptian type of these seals are found in Palestine, there are many others from there which bear his hieroglyphs in imperfectly shaped cartouches, and often upon badly formed scarabs, and sometimes upon roughly rectangular plaques. The Egyptian name signs are poorly imitated, whilst surrounded with the Anra symbols. The instructions for distributing his scarabs must, therefore, have been extended to Palestine—then subject to Egypt—and have been duly executed by specimens produced there. Not being able to scatter them by boat at high Nile, as was probably done in Egypt, they are not so widely sown in the soil of Palestine.

The use of Anra symbols so late as Tehutmes III is confined to Palestine specimens; such a combination upon his scarabs not, as far as I am aware, having yet been found upon those executed in Egypt.

It should be borne in mind that by far the greater number of all Anra types are those of Hyksos kings, such as Khian and Nematre, of whom we have such in the Ashmolean and British Museums, also of a prince named Ashni. Some eight or nine of these personal names have not, however, apparently appeared yet in Palestine.[1] The evidence thus established for the Palestinian origin of Anra ornamental scarabs carries with it the possible necessity of re-assigning to their proper fatherland such as are found in old collections. Thus, a scarab of Nesebekra in the British Museum (Hall, *Scarabs*, No. 2560) is so closely allied to one bearing the same name in the Clark Collection that the British Museum specimen is surely Palestinian. Again, a scarab of Khoperkara with an oval spheroid ornament (see Macalister, *Gezer*, CCIX, No. 73) is precisely similar to the British Museum specimen Hall, No. 72, and another from Gezer in the Benedictine Collection. This seems to be that of the *Quarterly Statement*, 1903, p. 310, and Plate IV.

[1] See further, p. 178, on the possibility of a Palestine provenance of specimens offered for sale by dealers in Cairo to collectors.

A Pharaoh, whose name M. Weill gives as Nofira, a condensed form of Nofirkara, is found upon Palestine scarabs without any cartouche, and with the Anra spiral circling ornament spelt in non Egyptian manner—the sign for Ra being above the Nefir.[1]

Up to the present we have discussed the matter almost altogether in the light of scarabs bearing royal and personal names, but the evidence for Palestine produced scarabs is still more overwhelming if we had space to discuss the number of such found therein bearing impossible hieroglyphic texts, made up by fancifully filling in their surfaces, frequently inside a spiral ornament, with a number of Egyptian signs of selected pictographs, mostly arranged in pairs so as to seem symmetrical but quite unreadable. The crux ansata, fly, scarabeus, tat, eyes, and Pharaonic helmet of Lower Egypt, are the favourite symbols.

Returning to the royal specimens, some curious facts, unless these are contradicted by future Palestine finds, are apparent. Thus, seals of the chieftain or minor Pharaoh, as Khian—common in Lower Egypt—are scarcely represented in Palestine, and so, when this is the case, his scarabs may have been imported there, although they have been found in Mesopotamia and in Cyprus.

The first Hyksos kings the southern Pharaohs record warring with—such as Apophis and Akenra—are entirely unmentioned upon the Palestine scarabs, whilst two others, Menkopira and Menkopiroura, have been found there, but not in Egypt. It is too early to make positive deductions from our present evidence; we must wait for further authentic cases of scarab finds in Palestine. Up to now the names of some eight or nine Hyksos kings, whose scarabs are often of Anra style, have been obtained from Egypt, but have not been found in Palestine, but Cairo is such an excellent scarab market that Syrian fellahin finding them may have sent many of these down to Egypt.

Two historical facts in the matter appear to be solidly established from what we already know. One is that the Anra Hyksos type of scarab appears in Egypt long before those kings reigned over a small part of the country, showing that other Asiatics ruled, either by consent of the native Pharaohs or by force of conquest, over some portion of the Delta before the "Shepherds" obtained a

[1] M. Weill gives, on pp. 77, 78, and 79, several specimens of Anra types, one with a sketch from the British Museum of Khakara and Iapeh-her, or Iaheb; also others he now considers as Palestinian.

much larger and more permanent hold upon the country. The other fact is that the Anra style of engraving became stereotyped in Palestine, and was still in vogue there centuries subsequent to the last of the Hyksos being driven out of Egypt. As M. Weill elegantly says: "the Anra type became crystallised in Palestine," and so there, for the signets of as late as those of Tehutmes III, it was still *de rigueur*, whilst in Egypt it would have been impossible.

This particular branch of Palestinian archaeology is likely to have far-reaching effects in the history of that country's relations with the great empire by the Nile.

It is to be remembered that M. Weill has not suggested that the material of which the scarabs were made is Palestinian. They appear to be of Egyptian schist. Nor do any Palestinian amulets ever appear to have been glazed, as most of these scarabs were. The question requires deciding, because, if M. Weill's view is correct, the scarabs are imitations of those of well known Pharaohs. If his ideas are unwarranted, then the Anra scarabs may be those of a missing series of kings, who, if not contemporary with other dynasties, would have to be "spatchcocked" into Egyptian chronology, and augment its length by perhaps a whole Sothiac period of 1460 years.

It should be borne in mind that M. Weill's theory would explain the origin of Etruscan scarabs, because the connection of that people was Asiatic, and not Egyptian. Scarabs were not, moreover, always of Egyptian material. Many years ago four of jade were known—two in Paris, one at Vienna, and one at Wiesbaden. See *Revue Archéologique*, 1878, p. 14, and Helbig, "Fouilles à Corneto, Découverte dans une Tombe du Troisième Siècle d'un Scarabée de fabrique Orientale."

ARCHAEOLOGICAL NOTES ON JEWISH ANTIQUITIES.

By Joseph Offord.

(*Continued from Q.S.* 1918, p. 138.)

LII.—*The Alphabet of the Hebrew Bible.*

M. D. Sidersky has been reading a Paper before the Société Asiatique upon the oldest Hebrew Palestinian writing and the Aramaic or square Hebrew characters. The archaic Hebrew and the Assouan Hebrew-Aramaic documents each have but twenty-two letters, whilst the Nash papyrus shows the earliest yet known use of the five supplementary characters (final letters). The object of M. Sidersky's essay is to show how certain errors in the Hebrew Old Testament have arisen from a scribe, at some time, copying from a text in Samaritan characters and mistaking the letters in a few cases, wherein they are very similar to each other, whereas in Aramaic they are better differentiated. Thus, *aleph* (א) and *tau* (ת), the *yod* (י) and *tsadé* (צ), the *kaph* (כ) and the *mêm* (מ), when not transcribed from Aramaic easily give rise to certain faults in the rendering of sentences which can now be corrected by detecting how they may have arisen from these special causes.

In Exod. xx, 24, we have: "Where I record (or invoke) my name I will come unto thee," which should read: "Where thou invokest my name I will come to thee." The scribe who confounded ת and א had written אזכיר instead of תזכיר.[1]

In 2 Kings viii, 26, and 2 Chron. xxii, 2, Ahaziah is said to have ascended to the throne in his 22nd and 42nd year. The latter date, for chronological reasons, must be wrong. The figures

[1] M. Sidersky thinks this error very ancient because "the Samaritans having found it in their oldest texts corrected the אזכיר (in the future) into אזכרתי, 'The place where I have recorded my name,' so as to allude to Gerizim." But they altered other texts that were not erroneous so as to suit Gerizim.

being represented by letters we can detect the error because צב, 22, is much like מב, 42, and the scribe rendered it as the latter, misreading the letter *kaph* for *mêm*.

In Isaiah xi. 15, we have: "with his mighty wind," or "with the might of his wind." This M. Luzzato takes, as far as the Hebrew word עים, "might," is concerned, to be an error, the copyist having confused ח and ה, so that the original text he should have transcribed had עצם (viz., כְּעֹצֶם רוּחוֹ).

The emendation of Exod. xx, 23, was proposed in a Talmudic commentary and so is not new. This writer considers it refers to the Zion temple. If M. Sidersky's views are correct as to the extreme age of Samaritan MSS., it tends somewhat to invalidate the view of Prof. Naville that the Pentateuch was originally written in cuneiform.

LIII.—*How Cedars were Transported.*

In 1 Kings v, 9, Hiram of Tyre, replying to Solomon's request for cedar and fir to build his new temple, says:—"My servants shall bring these down from Lebanon to the sea and convey them by floats to the place thou shalt appoint." It is not generally known that visitors to the Louvre can there inspect an Assyrian bas relief of the time of Sargon II, about 720 B.C., giving an absolute illustration of such a proceeding. It is one of the monuments excavated by M. Botta at Nineveh, and is published in two plates in his book, *Le Monument de Ninive*. It depicts, undoubtedly, the departure of galleys conveying forest timber for the Assyrians; wood which would be conveyed to some port to the north and then taken overland to be floated down the Euphrates. An engraving of this tableau has recently been published in M. Pottier's little pocket catalogue of Assyrian Antiquities at the Louvre, and the following short description will doubtless be of interest to Bible students:—

"All the lower part of the relief depicts the sea at the entrance to a harbour dominated by two fortresses, one of these posted upon the foothills or rocks of the shore, on the right: the other resting upon a masonry foundation apparently based upon submerged rocks or a small islet, is at the extreme left of the design. Upon the sloping hillside, with two men standing near by, are the trunks of trees waiting to be slid down to the water's edge. In the water

itself are three galleys, two of these, having what seem to be horses' heads carved as prow ornaments, being rowed away from the shore, towing behind them the trunks of large trees, in one case apparently forming a sort of raft, but in the other they are corded to the ship and float separately. The third galley is being propelled towards the shore, with so far no towage, as it is coming in for the timber depicted as waiting to be removed. These are not war vessels as represented in Egyptian and other reliefs, but merchant ships, and were not intended for long journeys as they have no sails. Neither are they of any Mesopotamian type of galley. They are certainly Phoenician craft, employed in this case for Assyrian service."

The cuneiform royal annals continually refer to the obtaining of cedars from Lebanon and Cilicia for building palaces and temples. The "Eponym Canon" calls Amanus Shaderini Mount of Cedars. The Old Testament twice speaks of Sennacherib's securing Lebanon cedars for his edifices. In his lately-found cylinder, now in the British Museum, he says: "Beams of cedar and cyprus, whose scent is sweet, I caused to be set up." There were roads to the Euphrates, or rather caravan tracks, *via* Damascus and Palmyra, or, more to the north, by Ribla or Karkemish, but there was great lack of water for animals of burden by these ways, and it is probable that the baulks of timber were taken to sites such as ultimately became Laodicea and Antioch, and then conveyed by the shortest way to the Euphrates, after being partly cut up at their point of disembarkation.

There remains the question as to what Phoenician port the relief is intended to represent. The scene shows no sign of warfare; it must therefore be some place in alliance with or subject to the Assyrian king. During Sargon's reign he was constantly at war with Tyre, which, however, he at last boasted he subdued. In the sieges the Assyrians employed ships of Sidon, Gebal and Aradus, so with these other Phoenician harbour people, they were friendly. Indeed Sargon's texts seem to specifically mention Sidon's obedience to him. The relief leaves us uncertain whether the artist intended the outer citadel to be upon a very low peninsula or upon an island, and whether the one along the shore is erected upon a great rock or an artificial mound or hill commanding the sea. Also, the artist away in Mesopotamia may have been somewhat uncertain in his landscape.

Dr. Coutineau, who has been writing upon the question, considers it cannot be Tyre because that city possessed a large island fortified town. In Ezekiel xxviii. 2, Tyre's king was lifted up because he boasted: "I am a God seated in the midst of the seas." Gebal or Byblos has no outlying islet or partly submerged peninsula, nor has Berytus; whilst Aradus, which the doctor omits to mention, has a large island, as does Tyre. At Sidon the conditions of the relief are to be found. Some distance from the shore there is a narrow rocky island just rising above the waves, and it bears vestiges of a strong building having once been founded upon it.

Assyrian inscriptions, three times at least, speak of Sidonian princes "taking refuge in the midst of the sea," as if an islet were their last stronghold. It was so small as apparently to be considered maritime, for Esarhaddon says: "he captured Abdi-Milkitti there *like a fish*." Moreover, Sidonian Phoenician inscriptions speak of two Sidons, one of them "Sidon of the Sea." The shore fortress is the hill rising out of the sea nearest to the part of the harbour approaching the road of Tyre. It can be seen from a distance, and is now called Kala'at-el-Mezah. There are remains there of a Crusader's fortress, but it was, no doubt, occupied as such in far more primitive times.

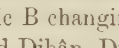
The relief must not be taken as accurately representing Sidon of 800 to 700 B.C., but to be a foreign artist's depicting of it from a description given him by persons who had been there, and shows cedar or firs of Lebanon or Hermon being exported as they had been for Solomon shortly before.[1]

LIV.—*The Egyptian Name for Lebanon.*

In the Egyptological Journals of the French scholars at Cairo, there has been prolonged discussion as to the species of tree the Egyptians imported from Palestine and Syria, which they called the "true ash." M. Loret has finally decided it was *Abies cilicia*, but also that ash, without any adjective, stood for the shorter

[1] Some verses of Quintus Smyrnus, XI, 309, seem to refer to such a scene:—

"As when upon the shore of the deep-voiced sea, men take the long ropes, and the well-wrought pegs and scatter the long baulks and timber of the towing-raft and the broad beaches strew with them, and the black water splashes amid them."

pines and firs.[1] The debate would have been decided long ago but for the fact that the papyri and hieroglyphic texts never, apparently, spoke of Lebanon, but said this timber came from  , which M. Daressy reads *R-mn-nm*. This was a name whose geographical Semitic name was supposed to be most probably Hirmil, because it does not equate with Lĕbānōn (לְבָנוֹן) = White Mountain.

The truth, however, is, as R. P. Ronzevalle has recently pointed out, that whilst Lebanon could hardly be a Semitic Ramanan, there were quite possibly two Semitic pronunciations and even spellings of the word as far as the letter B is concerned. If by the *R-mn-nm* they intended Lebanon, the Egyptian scribes endeavoured to be accurate, and must have come across people who used some such form for the district. Now there are ample instances, Père Ronzevalle quotes, of the Semitic B changing to M. Thus, in Canaanite, Abana becomes Amana, and Dibân, Dimân.

The Libnah of Numb. xxxiii, 23, somewhere near Sinai, in the LXX is both Λεβωνα and Λεμωνα; the Samaritan has לבונה. In the well known papyrus of Wen-Amon's voyage to Byblos and Sidon for timber, an Egyptian transliteration of one of the maritime coast population's name reads undoubtedly ברכת־אל as the local pronunciation for "Benediction of El." This indicates the possibility that the type of Canaanites or Phoenicians with whom the Egyptian writers came in contact, called Lebanon *L-mn-nm*.

The initial letter of the Egyptian sign, read by M. Daressy as "*r*," is equally likely to have been "*l*." This was referred to in documents some thousand years later; see the note upon the Alabarches or Arabarches of Josephus and late Egyptian inscriptions and papyri.

At the date in ancient times, when the word for Lebanon which we are discussing occurs in Egyptian records, there are scores of instances of the sign that is most often correctly rendered "*r*" being used for "*l*." These are in Egyptian hieroglyph (or hieratic, practically the same thing) transliterations of Semitic place- or personal-

[1] The "true ash" was used for the high masts erected in front of Egyptian temple pylons. So the author of Ezek. xxvii, 5, seems to intimate about Syrian trees shipped from Tyre, speaking of firs from Senir, and cedars (?) of Lebanon for ship timbers and masts. Senir (see Deut. iii, 8, Assyrian, Saniru = Hermon) was famous for its cypresses; Shalmaneser says Saniru was "in front of Lebanon," viz., "over" Anti Libanus.

names, so there cannot be any error. Thus we have the Prince Hallusil = Yagob-el, and Pulusati = Philistine.

In addition to their true "ash," or "ach" (*Abies cilicia*), which on Lebanon attains a height of one hundred and fifty feet, the Egyptians imported from North Palestine an inferior or less lofty kind of "ash." In the story of Bata this tree was said to flourish upon the Syrian shore. This should be the *Pinus pinea*, which reaches sixty-five feet. These trees, they say, produced tar or pitch. It was commonly used for making coffins and for ship building. The word is much like the "*arz*" used for a tree in the Ta'anach tablet and 1 Kings vi, 36, but that appears to have been an Amorite or Aramean name for cedar, and a duplicate for that tree of Erinnu, the Assyrian word for cedar; compare the Hebrew *eres*.

The word in Isa. xliv, 14, rendered "ash," has no connection with the Egyptian ash. It was possibly so translated because the Hebrew *oren* was so similar to the Latin *ornus*. The Egyptian ash of Palestine and Phoenician Lebanon was not the cypress which flourished on loftier Hermon, the northern slopes of which were called Senir (Assyrian *Saniru*).

THE VICISSITUDES OF THE POPULATION OF PALESTINE AS FORETOLD IN THE PROPHECY OF NOAH.

By Joseph Offord.

Many books and essays have recently been written concerning the future occupation of Palestine by the Jews, their authors' statements being frequently based upon the individual interpretation of the fulfilment of prophecy. There is one completed pronouncement upon the subject which appears to have duly passed into the world's history, as a short summary of the racial affinities of the peoples at various periods paramount in Palestine will prove.

This is a statement in versified form of Noah's words as follows: "Cursed be Canaan" (or "Accursed shall Ham be in his son Canaan"), "A servant of servants shall he be to his brethren. Blessed be Yahveh, God of Shem, Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in Shem's tents, and Canaan shall be his servant."

For a prolonged period after this utterance nothing in history appeared more improbable. Hamitic Egypt was the most powerful nation, and appears now certainly to have adopted much of her early civilization from Cushite Elam. The governing race in Mesopotamia for one part of its chequered history was, in the semi-mythical Nimrod epoch, Hamitic. By the time of the dwelling in Egypt of the patriarchs from Palestine there was, however, a great change: Amurru, or Amorites, of Semitic stock had inter-penetrated among the Palestinian Hamites; the Hyksos, or Shepherd kings, also Semites, governed Lower Egypt; Phoenicians, whose tongue and script were cousins of Hebrew, had appeared on the Syrian shore; and a Semitic North Arabian dynasty ruled Babylonia.

Some time before the Exodus the Tell el-Amarna tablets disclose the great admixture of incoming Semites among the Palestinian peoples, and the sons of Japhet first appear upon the Judean horizon to the north in the shape of the semi-Aryan Hittites who, we now know, worshipped several deities in the Vedic pantheon. With Joshua's conquest and the increasing wealth and power of

the Phoenicians and the kingdoms of Damascus and of Arabia, the zenith of the Semites, in Palestine proper, was reached. One other portent of Japhet's future was there also in the form of the Cretan, or partly Hellenic, Philistines; but, on the other hand, the Phoenicians had overrun North Africa from Carthage, and their inscriptions are abundant in Sicily and Sardinia. Their kinship with the Hebrews is practically acknowledged by Solomon granting them no less than sixty cities in North Palestine, which he was probably unable to hold alone against the Canaanite remnants of Ham in the North-west.

The successive invasions and final conquest of Palestine by Mesopotamian monarchs of Assyria and Babylonia introduced into the country descendants of Japhet, accompanied by a large admixture of Semites. But the advent of the Medes and Persians to the hegemony of Western Asia rendered the land finally into the power of Japhetic overlords.

The Hamitic Egyptians, under Tirhakah and other Pharaohs, tried their utmost to eliminate the new race from Palestine—their buffer state—and from their own homeland, always without any permanent success, and from the Persian period, the Hamites have been hewers of wood and drawers of water to a mingled Japhetic and Semitic stock in the Holy Land, as by the Nile.

Alexander's conquests merely continued this state of racial ascendancy, for he and his Graeco-Macedonian armies were of Japhetic stock; and his generals became, under Ptolemy and his descendants, lords of Egypt; or, under Antiochus, of Palestine.

Although the Persians were of Japhet they were not so numerous as the alien races they subdued and utilized in their vast armies. They subsisted as the ruling class over Cushite Hamites in Elam, whose swarthy skins are depicted upon the enamelled bricks of Susa's palace as one moiety of the guard royal, known as "the Immortals," as well as over the Semites of Mesopotamia and Canaanites and Hebrews in Palestine.

Had Xerxes defeated the Greeks and held South-Eastern Europe, the advent and victories of Alexander in Western Asia would have been impossible, and the Persian element would probably have been absorbed by the Semitic one. Then Japhet in Palestine would not have dwelt in Shem's tents.

An almost similar result would have been achieved if the Maccabees, or Bar Cochba, had freed Palestine from Aryan con-

querors, but it was not to be. Just as in Egypt the mingled Hamites and Semites of Syria were subject to the Romans.

Precisely as Carthage, in the Punic wars in which at one time under Hannibal they were so nearly the victors, endeavoured to reverse this promised racial course of history, so did the great Semitic Arab conquerors of Islam.

In Palestine, the Crusaders for centuries prevented the land being entirely Semiticized again, as was North Africa and much of Southern Europe; but the Christians were not finally to be the upholders of the prediction there, for it was reserved for Japhetic Turks, who since their arrival upon the scene have been the cruel overlords of Shem in Syria and of Ham and Shem in Egypt.

The Turk, not satisfied to dwell in amity among Shem's tents, has for many years past endeavoured to exterminate the Arabs of Palestine and the Hedjaz, recently with the aid of their Teutonic allies.

There is, however, no reason to apprehend that in future history the steady trend of the story of the past will be reversed. Shem was never to be the servant, as was Ham, but to dwell alongside Japhet. May we venture to hope that, as representatives of the latter, it will be ourselves and not the Turks and their brutal allies from Northern Europe who will be his neighbours and friends.

It can only here be suggested how almost superhuman were the victories, or apparently special interventions, in face of inadequate numbers, when this promised course of history was being from time to time fulfilled. From the day the sunlight glittered on the dripping oar blades at Salamis, as so beautifully depicted in the papyrus of the poem of Timotheus' Persae, to the light of the great comet, vouchsafed to our troops advancing towards Tell el-Kebir, where Arabi's Hamitic and Semitic troops were crushed, it is the same story.

When Hannibal in Italy had, from the Romans, the present of his brother Hasdrubal's head, who had been defeated by means of the accidental interception of dispatches, and when Prince Eugene pocketed the panic orders of the Aulic Council, before assured of triumph, the same special fortune appears.

Thermopylae, Platea, Marathon, Granicus, Issus and Arbela repeat how the vastest armies ever seen in ancient times were checked, and sometimes driven like chaff before a chosen few.

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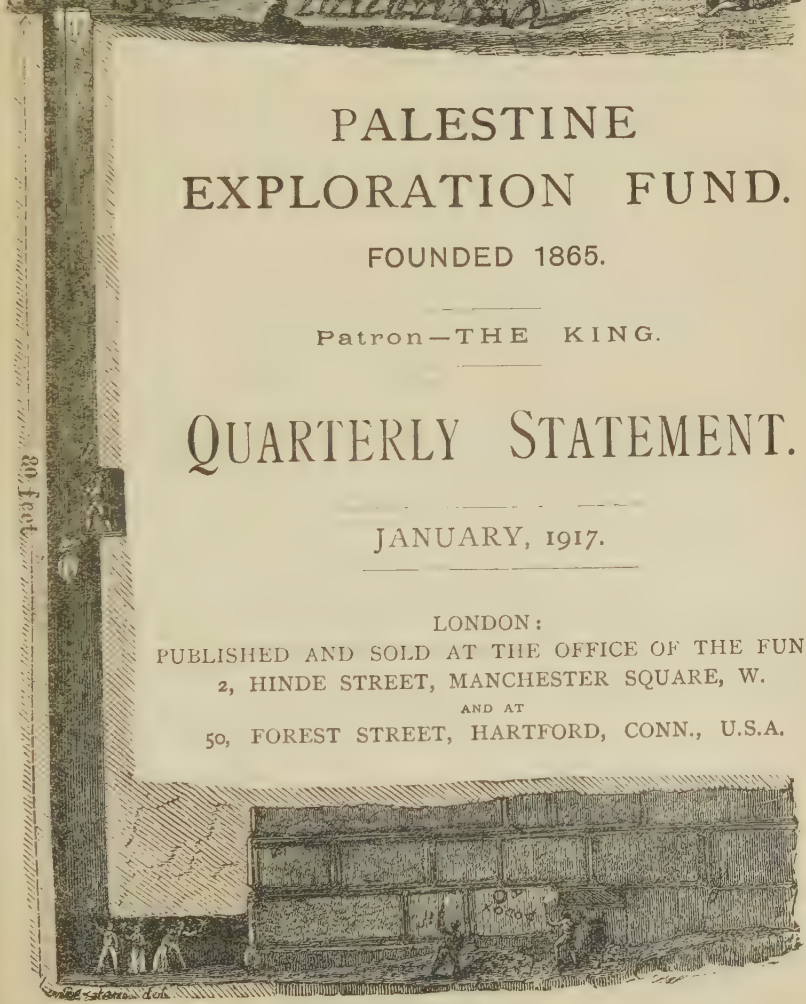

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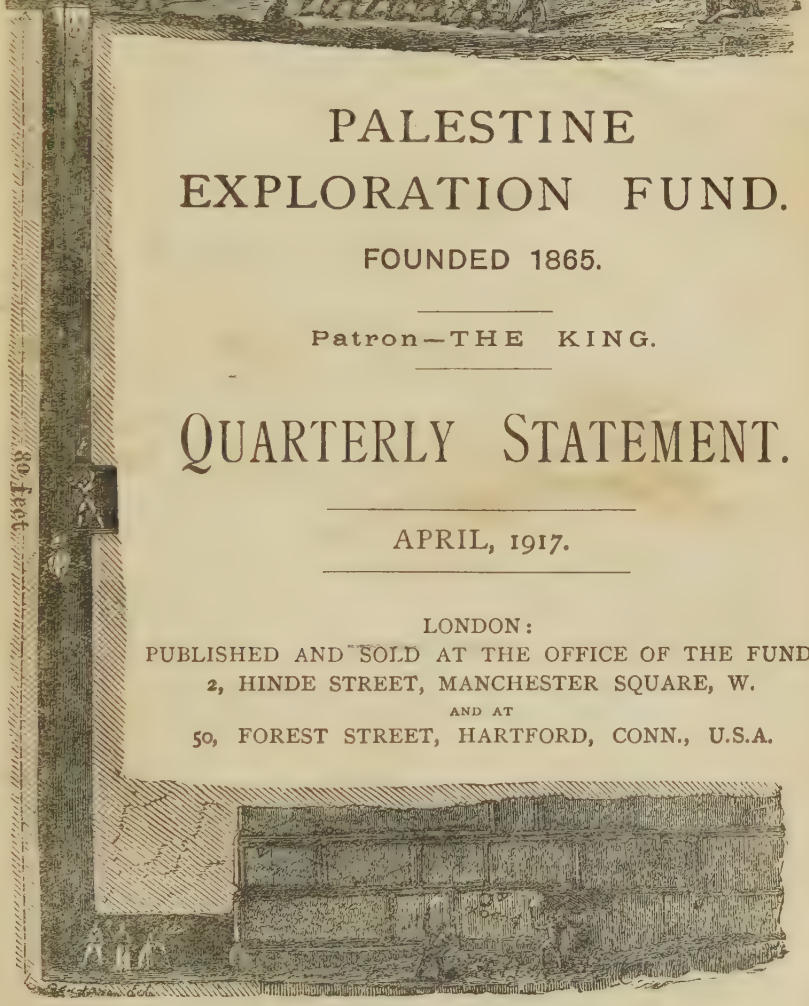

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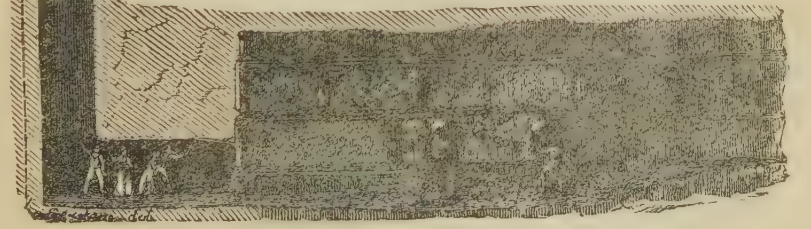

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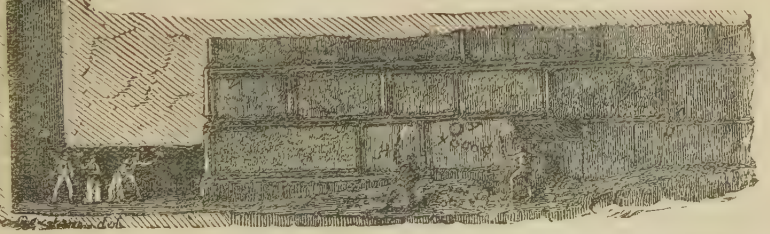

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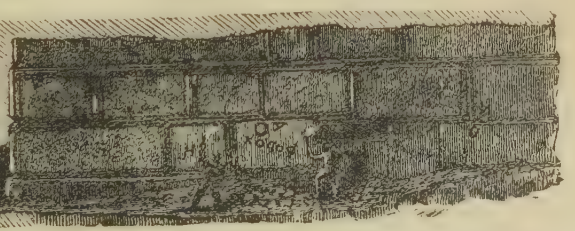

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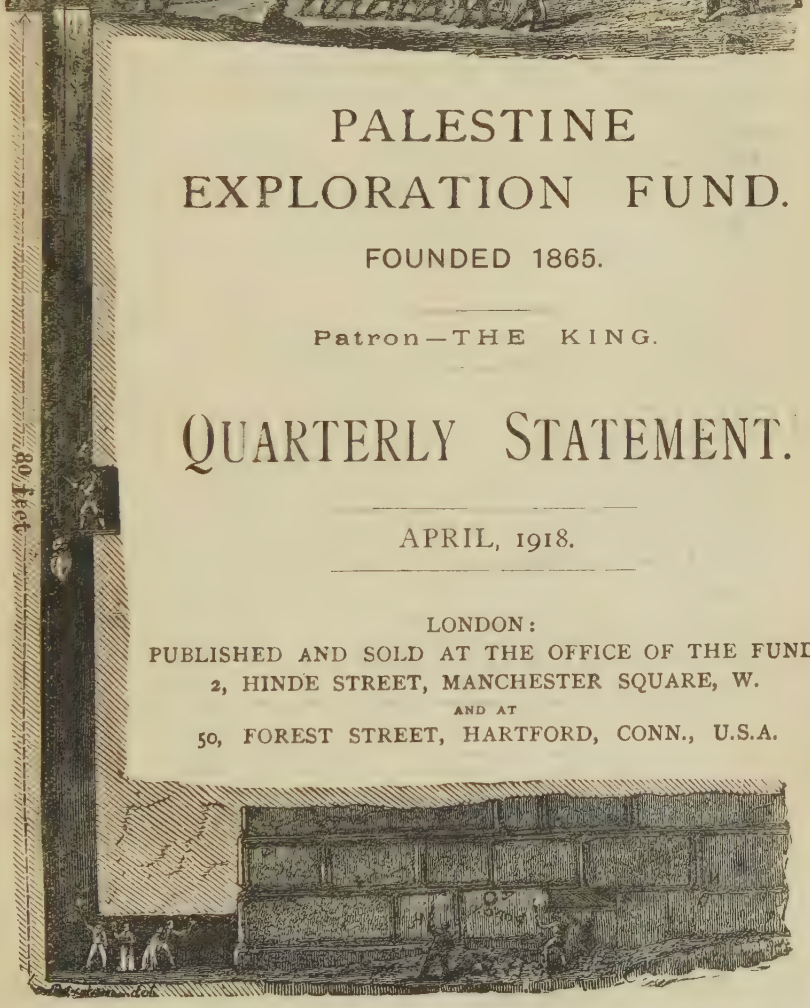

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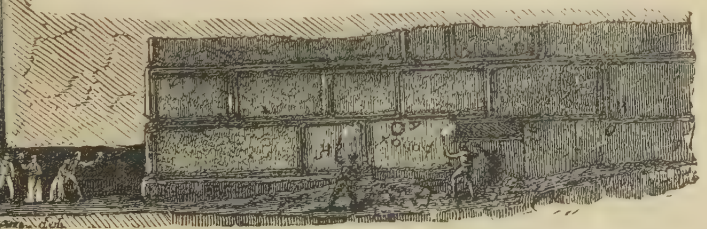

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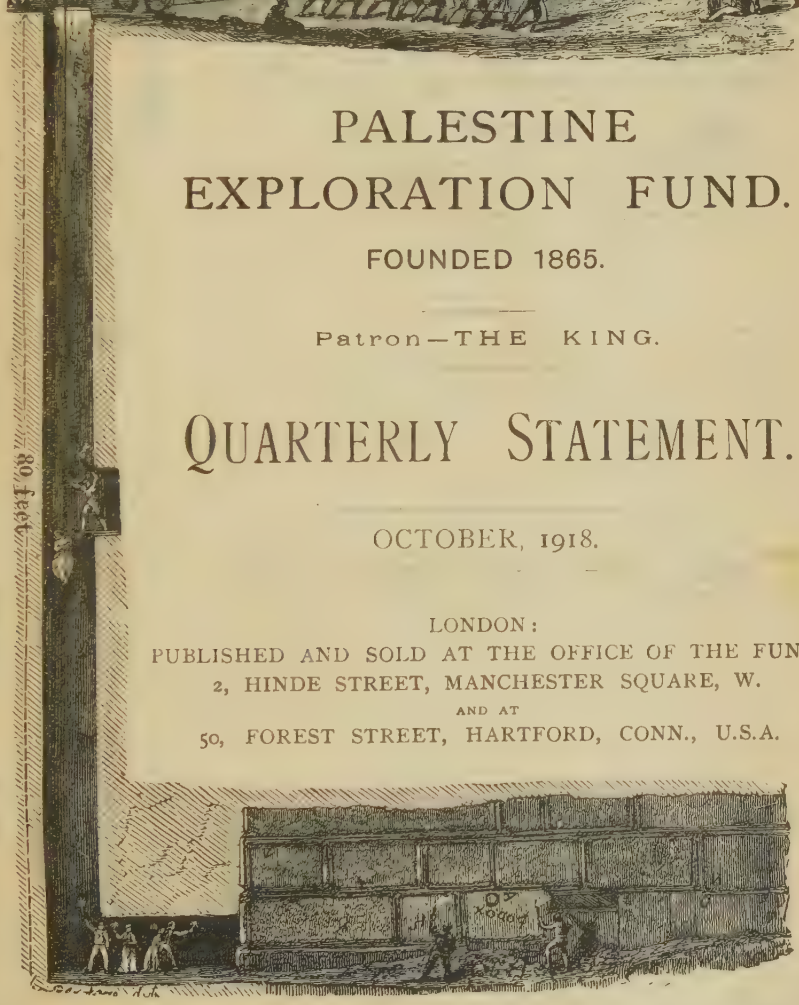

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